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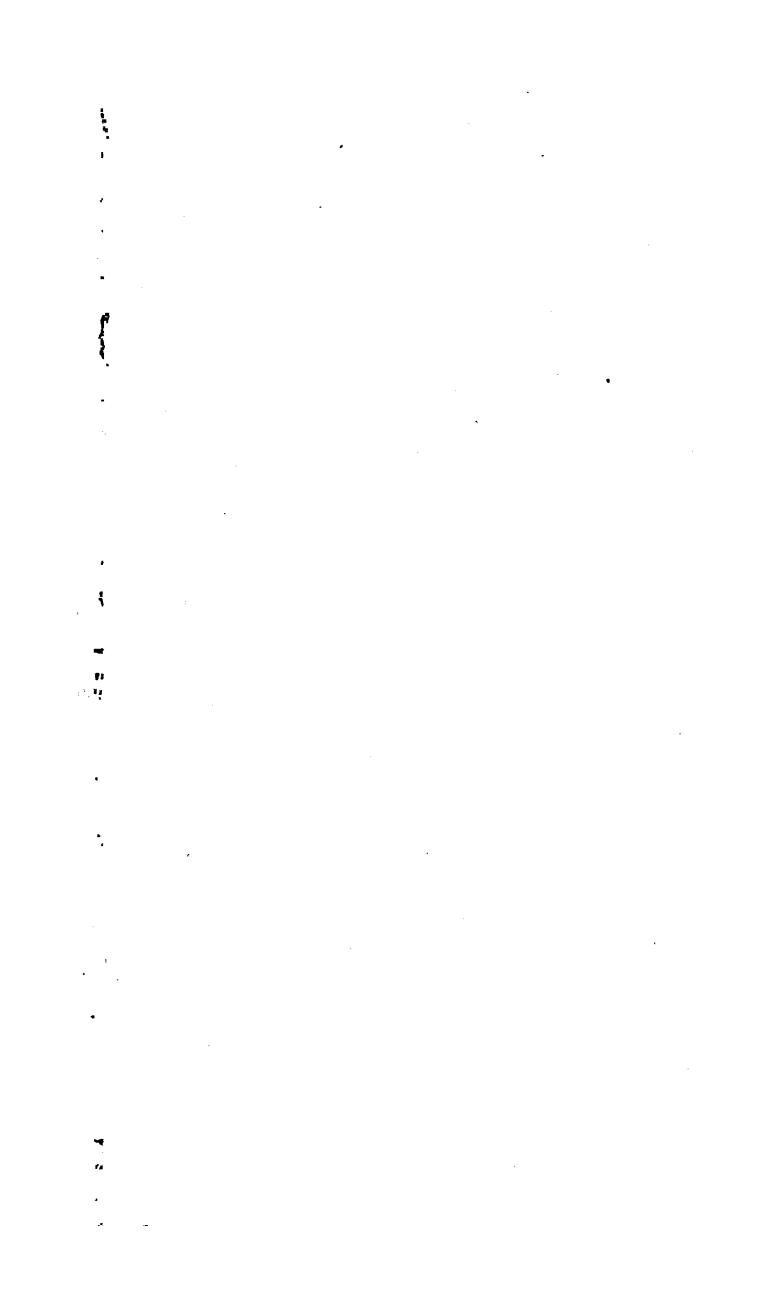
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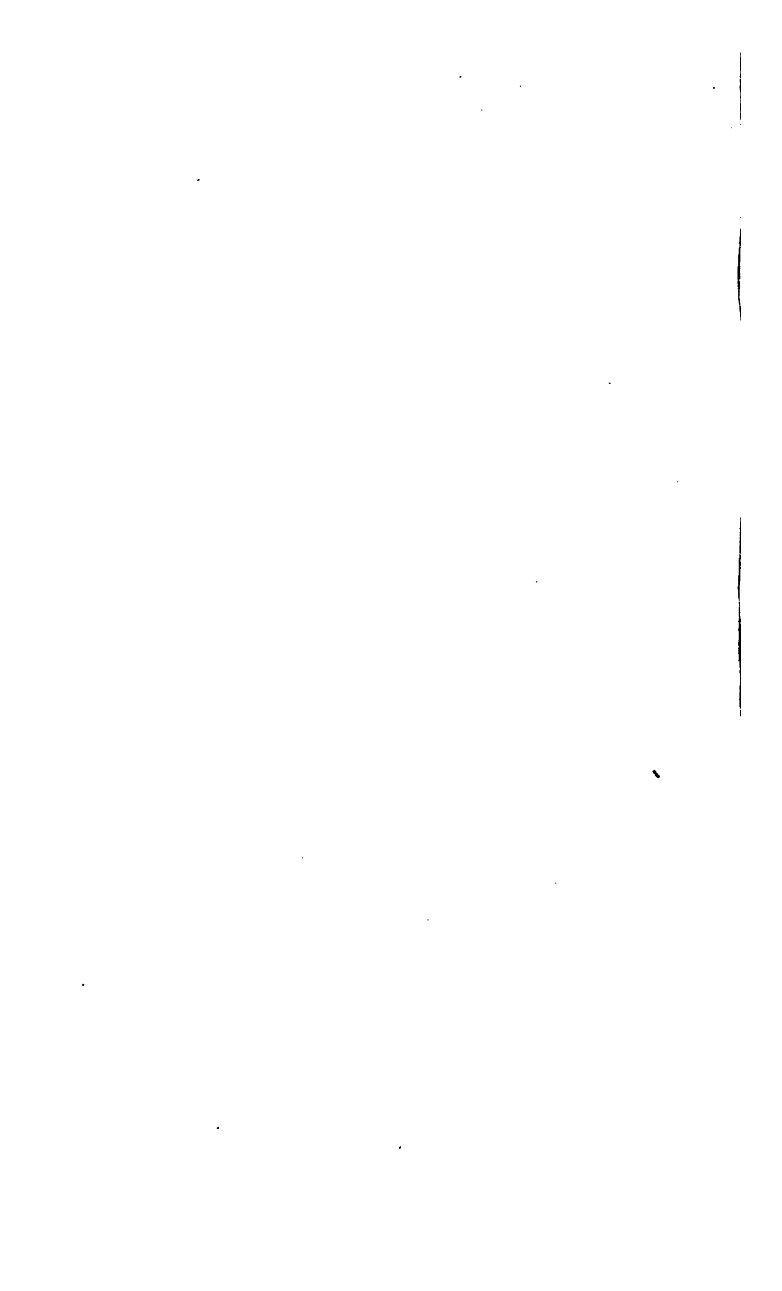
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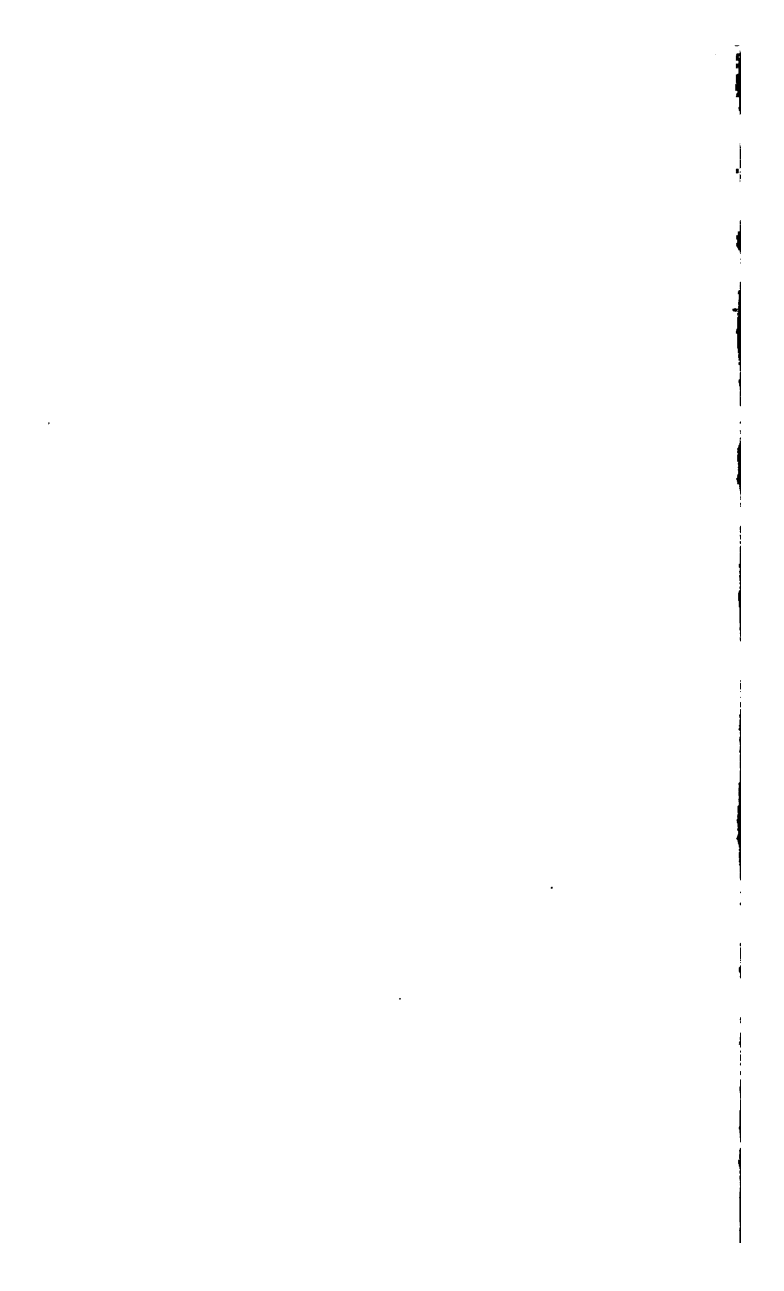


II

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1734



1827
marana THE
SECOND VOLUME
OF Charles
LETTERS

Writ by a
Turkish Spy,
Who liv'd Five and forty YEARS
undiscover'd at
PARIS:

Giving an Impartial ACCOUNT to the
Divan at Constantinople of the most remarkable
Transactions of *Europe*: And discovering several
Intrigues and Secrets of the *Christian Courts*,
(especially of that of *France*) continued from the
Year 1642, to the Year 1682.

*Written Originally in Arabick, Translated into Italian,
and from thence into English. By the Translator of
the First Volume.*

THE TENTH EDITION.

LONDON:

Printed for G. Strahan, W. Mears, S. Ballard, F. Clay, J. Stagg,
D. Browne, B. Motte, R. Williams, J. Clarke, A. Wilde,
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liffe, W. Bickerton, T. Aspley, S. Austen, L. Gilliver, and
R. Willock. 1734.

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1734

H. G. Barlow 1836



TO THE
READER.

Three Years are now elaps'd, since
The First Volume of Letters,
written by a Spy at Paris, was publish'd
in English. And it was expected, that
a Second should have come out long before
this. The favourable Reception which
that found amongst all sorts of Readers,
would have encouraged a speedy Tran-
slation of the rest, had there been ex-
tant any French Edition, of more than
the First Part. But, after the strictest
Enquiry, none could be heard of: And,
as for the Italian, our Booksellers have
not that Correspondence in those Parts,
as they have in the more Neighbouring
Countries, of France and Holland. So,
that it was a Work despair'd of, to reco-
ver any more of this Arabian's Memoirs.
We little dreamt, that the Florentines
had been so busy in Printing, and so
successful in Selling the continued Tran-
slation

TO the READER.

lation of *these* Arabian Epistles; 'till it was the Fortune of an English Gentleman, to travel in those Parts last Summer, and discover the happy News. I will not forestall his Letter, which is annexed to this Preface, for the Satisfaction of the World; but only acquaint you, that upon the Receipt of it, the Person to whom it was directed, was so well pleased with the Proposal, That he made it his immediate Business, to find out the English Translator of the First Volume, as judging him to be the fittest Person; which being done, he immediately gave an Account of his Proceedings to Mr. Saltmarsh at Amsterdam, who sent him over two Tomes of the Turkish Spy in Italian, with Promise of the Rest when these were made English.

One of these I here present you with, and the Other will, e'er long, be ready for the Press.

I need not say any Thing of the Original Arabick, or of the Author, the Place of his Abode, and how his Writings came to Light. Sufficient has been spoken on that Subject, in the Preface
to

TO the READER.

to the First Part. I shall only add, That if his Style may seem in this Part, to vary sometimes from the First Volume, it must be attributed to the Difference of the Languages from whence they are Translated; it being impossible to observe an equal Idiom, in following Two such different Languages, as French and Italian: The One dancing in soft Measures, delicate Cadencies, and smooth Periods; the Other advancing in lofty Strains, keeping a Roman Pace, full of masculine and sententious Gravity.

Neither can the Arabian himself be supposed always in the same Temper; or, that his Style should be all of a Piece. In some Places, where he treats of Sieges and Battels, he seems to foot the Pyrrhick Measures in Prose; there breathes a certain Martial Ardor in his Words. In other Places, on the same Subject, he goes on like an Impartial Historian, barely relating Matter of Fact, without any Flowers or Glosses. He seems not to trifle with Philosophy or Religion; but handles the One in the peculiar Dialect of the East, and treats of the

A 3

Other,

TO the READER.

Other, in the castigate Language of the Western Schools, To shew, he had been conversant in the Academies; as he himself professes, Letter XX. Book I. Vol. I. In a word, throughout all his Letters there is a Quaintness of Expression, peculiar to the Arabians: And, however he may vary in his Style, yet his Sense retains the same Edge; he is lively to the very last. Nay, as far as I can perceive, both his Language, Sense, and Judgment grow more correct, as he advances in Years. And, you'll find some Difference between his Letters of 1637 and 1660.

Expect the whole Series of them, as fast as they can conveniently be published, the Third Volume being almost ready for the Press: In which the Reader will find the strangest Revolutions and most amazing Accidents, that ever happen'd in the World since the Creation; with many French Intrigues and Court Policies, which would never have come to Light, had it not been for this subtle Arabian. Farewel.

A LETTER



A

LETTER

From Mr. *Daniel Saltmarsh*, to his
Friend in *London*, concerning the
Italian Copy of the Turkish Spy.

S I R,

TRavelling through *Italy* this *Summer*,
and coming to *Ferrara* about the
Middle of *June*, I made some stay in that
City, in Compliance with the Importuni-
ty of my Sister, the Wife of Signior *Nico-
lao Valentini*, formerly Merchant in *Lon-
don*. During my Abode at her House, I
was brought acquainted with that Emi-
nent and Learned Physician, *Julio de Me-
dicis*, of the House of *Florence*, and late
Student at *Padua*. This accomplish'd Per-
son, receiv'd me with singular Humanity
and Friendship: In all his Deportment,
giving Proofs of a Disposition worthy of
his Character, and the Blood which runs
in his Veins. He is universally Learned;
and, by his prodigious Reading, (which
cannot be hid from those who converse
with him) he seem'd to me a *Walking
Library.*

Mr. Saltmarsh's Letter, &c.

Library. You cannot name an *Author* of Note, with whom he is not acquainted, being a careful Collector, or rather an Engrosser of all remarkable Books. He gave me familiar Access to his *Library*, which, according to the best Computation I could make, consisted of no less than six Thousand choice *Treatises*. You know my Inclination, and will easily believe, that I took no small Delight, in the Liberty I had, not only to survey, but also to make use of this Treasure, so long as I staid in *Ferrara*. I was there daily, and thought that Time mispent, which my other Obligations took from my Study. Among other Books, I chanced to open the *Italian Translation* of the *Turkish Spy*, which was so celebrated all over *Europe*, and which I had read both in *French* and *English*. I had the Curiosity to peruse it over, and found it exactly to agree with those *Translations* I had seen; which made me ask this *Gentleman*, whether there were no more *Volumes* of it Printed: He presently shewed me Six more, and told me, the *Eighth* was in the *Press*. Over-joy'd at this News, I asked him, Where I might furnish my self with those *Seven Volumes* already Printed? He assured me, the First Impressions were all
fold

Mr. Saltmarsh's Letter, &c.

sold off, but that they would be reprinted again. I expressed some Sorrow and Concern, that I could not procure those Books; when, with an unparallel'd Generosity, he frankly bestow'd those *Seven Volumes* upon me. 'Tis true, at our first Acquaintance, I had obliged him with a *Present*, on which, I believe, he set a greater Price than on these Books; it being a Watch of most curious Workmanship, made by one of the greatest Artists in *Italy*. However, I fancy'd my Gift returned Seven-fold in these Books. I brought them along with me through *Germany* into *Holland*, where I kept them as a secret Treasure; being desirous, if possible, that the *Six Volumes*, which are not yet *Translated* out of *Italian*, might first speak my Native Tongue, that so we may not always be obliged to the *French* for the most acceptable Products of the *Press*. Knowing therefore the singular Delight you take in Enterprizes of this Nature, and how much it may lie in your Way to procure a *Translation* of these *Volumes*, by Reason of your great Acquaintance with Learned and Ingenious Men, I offer you the Refusal of this Undertaking; both for the Friendship that is between us, and because I know none

Mr. Saltmarsh's Letter, &c.

so fit to manage this Design as your self. I will willingly venture a Share in the Cost, but I would have no more than a third Person concern'd in it. If you accept of this Proposal, I will send you the *Italian Volumes*, and leave the Success to your Conduct. I can assure you, that none but the *First Part* is as yet translated into *French*, or any other Language except the *Italian*; and the following *Tomes* are not to be had for Money. Therefore we have a fair Opportunity of obliging the Nation with a Work so long expected, and so much desired by all that have seen the *First Volume*. My Occasions require me to spend this *Winter* at *Amsterdam*; but I hope in the *Spring* to see you at *London*. In the Interim I am,

S I R,

Amsterdam, Sept. 9.

1690.

Your, &c.

Daniel Saltmarsh.



A
TABLE
OF THE
LETTERS and MATTERS
CONTAINED
In This VOLUME.

V O L. II.

BOOK I.

L E T T E R I.

M *Abmut, the Arabian, faithful Slave of Sultan Ibrahim, to Bechir Bassa, his Highness's Chief-Treasurer at Constantinople. Page 1. Of Carcoa's long Silence, and Mahmut's Suspicion thereof; of his Removal from Paris on that Account.*

II. To

The TABLE.

- II. To the *Age of the Janizaries.* 3
Of the Swedish Amazons; the Death of Duke Albert; the taking of Glogow, Succiniez, and Olmitz, by General Torstenfon.
- III. To *Ibrahim Chanregil, Chief Bostangi, or Gardiner to the Sultan.* 4
Of an Herb call'd the Ill Neighbour, and of the Sensible Plant; of Mahmut's Enemies at the Seraglio.
- IV. To *Muzlu Reis Effendi, Principal Secretary of State at Constantinople.* 5
Of Carcoa's Death at Vienna, and of Nathan Ben Saddy's succeeding him in his Commission; of Mahmut's Return to Paris.
- V. To the *Kaimacham.* 7
Of the Death of the Queen-Mother of France; of her Apparition to Cardinal Richlieu, and of his Sickness.
- VI. To the *Venerable Musti, Sovereign of the True and Undeiled Faith.* 9
Of the Death of Mary de Medicis, Queen-Mother and Dowager of France; of Cardinal Richlieu's Letter to her, and of the Rich Church of St. Denys's in France.
- VII. To *Dgnet Oglou.* 13
Of a violent Tempest of Thunder and Lightning; of what happened to Mahmut during this Storm; and of the Custom of Ringing the Bells at Paris on such Occasions.
- VIII. To the same. 16
Of his Friendship and Conversation with a Carmelite Friar; of Images and Pictures.
- IX. To the *Kaimacham.* 18
Of the Wars in Catalonia and Rouffillon; of the Siege of Perpignan, and the Generosity of the French King.
- X. To *Reis Effendi, Principal Secretary of State.* 22
Of

The TABLE.

Of the Injuries done to Two French Lords by the Subbaffee of Sathia, near Arabia.

XI. To Nathan Ben Saddi, a Jew at Vienna. 24

Of Carcoa's Death and of his Virtues, which he exhorts him to imitate; he desires Carcoa's Journal and Papers may be sent to Paris.

XII. To Dgnet Oglou. 26

Of the French Ladies addicting themselves to Philosophy. A Character of Monsieur des Cartes. He desires him to send him the Inscriptions of the Obelisks and Columns in the Hippodrome at Constantinople.

XIII. To Cara Haly, a Physician at Constantinople. 28

Of the King's Physick-Garden in Paris; of a famous Library in that City; of the Palaces and Hospitals; particularly of the Hospital of God. A Digression concerning Friendship.

XIV. To the Kaimacham. 33

A Continuation of the Siege of Perpignan; the Exploits of the Marechal de la Mothe; his Taking the Towns of Tamarit and Moulon; and of a Sea-Fight between the French and the Spaniards.

XV. To Isouf his Kinsman. 35

He congratulates his safe Return to Constantinople; thanks him for the Aims and Sacrifice he performed for the Health of his Soul; Expostulates with him concerning his three Years Travel.

XVI. To Berber Musapha Aga at Constantinople. 39

Of the Duke of Lorrain's Excommunication; and of his Protest against it. Of the unaccountable Power the Popes have over the Christian Princes.

XVII. To Bedredin, Superior of the Decevises, of the Convent of Cogni in Natolia. 41

He

The TABLE.

He sends him a Character of Jesus Christ ; with a Description of his Person, which Publius Lentulus, President of Judæa, sent to the Senate of Rome.

XVIII. To the *Kaimacham*. 43

Of the Reduction of Asac.

XIX. To *Mustapha, Bassa of Silistria*. 45

He congratulates his Victory over the Cossacks ; tells him what the French say of him, acquaints him with the War between the Pope and the Duke of Parma.

XX. To *Reis Effendi, Principal Secretary of State*. 48

Of the Disappointment the Turks met with in their Design to take Raab.

XXI. To *Enguruli Emir Cbeik, a Man of the Law*. 50

He complains of the General Wickedness of Europe ; The Corruptions of the French Court ; whereof he gives him an Instance in the Story of Monsieur Belville.

XXII. To the most Illustrious *Vizir Azem*, at the Port. 52

Of the Birth of Sultan Mahomet ; and the Sentiments of the French Ladies on that Occasion.

XXIII. To the same. 53

He applauds his Justice, in putting to Death the Persian Emir, who first taught Sultan Amurath to drink Wine ; advises him to do the same to Mustapha Bassa.

XXIV. To the Venerable *Musti*, Prince of the Religion of the Turks. 55

He discourses of Holy Water ; and of Dogs being permitted to enter the Christian Churches ; he reproaches the Christians with profaning their Temples, by making Love in them.

XXV. To the *Vizir Azem*, Prime Director of the Affairs of the Ottoman Empire. 57

He informs him of the Commotions in England.

XXVI. To

The TABLE.

- XXVI. To *Abel Melech Maley Omar*, Superintendant of the College of Sciences at *Fez*. 66
Of the Motion of the Earth: That the Planets are habitable; of Vigilius's being put to Death for asserting the Antipodes; and that Galilæus had like to run the same Fate, for maintaining Copernicus's Doctrine.
- XXVII. To *Cara Maly*, the Physician at *Constantinople*. 69
He asserts, That Beasts have Reason, or a Faculty very analogous to it; in Opposition to the Cartesian Philosophy.
- XXVIII. To *Hassain Bassa*. 72
He reproaches the Tutor of the Pages in the Seraglio with Envy and ill Offices.
- XXIX. To *Solyman* his Cousin at *Constantinople*. 74
He accepts his Apology for defaming him; gives him Counsel how to deport himself toward his Wife, and exhorts him to keep a good Conscience.
- XXX. To the *Kaimacham*. 77
Of the Surrender of Perpignan; of Olivarez's hindring its Relief; and his being distracted at the News of its Loss. Of Cardinal Richlieu's falling into Disgrace, and his Restoration to the King's Favour.
- XXXI. To *Nathan Ben Saddi*, a Jew at *Vienna*. 79
Of the Receipts of his Letter, with Carcoa's Journal and Legacy. He desires him to order his Bills better for the future.
- XXXII. To the Venerable *Musti*, Prince of the True and undefiled Faith. 81
He discourses of Christ's Incarnation, of the Angel Gabriel's brushing the Moon with his Wing, and causing the dark Spots in that Planet: Of Renatus des Cartes.
- XXXIII. To the *Vizir Axem* at the Port. 84
Of

THE TABLE.

- Of a Greek Merchant who was forc'd out of his Country by the Insolence of the Janizaries.*
 XXXIII. To Cara Haly, the Physician at Constantinople. 85
Touching the various Sects of Mahometans and Christians: Of the Golden Age, and many Absurdities taught by the Mahometan Doctors.

BOOK II.

LETTER I.

- T**O the Kaimacham. 89
Of Cardinal Richlieu's Death; of his Descent, Education, Preferments, and the Jealousie of the Grandees.
 II. To the Venerable Musti. 92
On the same Subject, and of the Cardinal's Legacies. His Character.
 III. To Jasmir Sgire Rugial, an Astrologer at Aleppo. 94
He paraphrases on his Name, drolls on his Profession, and wishes him to return to his old Trade of teaching Pigeons to carry Letters.
 IV. To the Grand Signior's Chief Treasurer. 96
He excuses the Infrequencies of his Letter; mentions the King of Persia's Death; relates the Surrender of Tortona, and the Marriage of the Prince of Savoy with his Niece.
 V. To Darnish Mehemet Bassa. 99
Of Cardinal Julio Mazarani Richlieu's Successor.
 VI. To Isouf his Kinsman. 100
He desires him, to make an Offering for him. Sheh

The TABLE.

- Sheh Boubac, a Santone at Aleppo : *The Story of Syntana Fiffa ; He requires an Account of his Travels.*
- VII. To *Mahomet, Bassa of Damascus.* 102
Of Mansour, the youngest Son of Farcardine, the brave Emir of Sidon. And of a Battel fought before Leipfick.
- VIII. To the Venerable *Musti*, Arbitrator of the Problems and Myfteries of Faith. 104
He answers all the Scruples of his former Letter to the Musti ; and asserts the Bodily Delights of Paradise.
- IX. To the *Kaimacham.* 110
Of the extraordinary Honours done to the Prince of Morgues by the French King, as a Reward of his Services.
- X. To *Achmet Beig.* 112
Of the Design which the Spanish Ambassador had, of Murdering the Portuguese Ambassador at Rome.
- XI. To the *Vizir Azem* at the Port. 115
He expostulates with him concerning the Threatnings of the Bassa's of the Port.
- XII. To *Murat Bassa.* 117
Of the Siege of Friburgh, and of the Defeat of the Germans before Leipfick, of the Surrender of that Place, and the Confusion of the German Court.
- XIII. To the *Kaimacham.* 121
Touching Cardinal Mazarini's Conduct.
- XIV. To the Venerable *Musti*, Prince of the Interpreters of the Law, and Judges of Equity. 123
Of the Death of Lewis XIII. King of France. An Apology for his making War with the House of Austria ; a Rehearsal of the Spanish Usurpations, Plots and Cruelty.
- XV. To *Reis Effendi*, Principal Secretary of State. 128
Of

The TABLE.

- Of King Lewis's Death, that some suspected he was poison'd. Of his Piety and Virtues.*
- XVI. To the *Kaimacham.* 131
Touching the early Discoveries of King Lewis's Valour, and of the Civil Wars of France.
- XVII. To the Venerable *Musti*, Successor of the Prophets and Messengers of God. 134
He gives him a large Account of the Eastern and Western Patriarchs. Of the Immunities of the French Church. A Description of the Mafs. A Character of the Spaniards, French, and Italians. Of Reliques. Of Protestants. Of the Hierarchy.
- XVIII. To the *Kaimacham.* 143
Of the French Dauphin.
- XIX. To the *Vizir Azem* at the Port. 145
Of the Wars between Spain and Portugal. A particular Relation of the Imprisonment and cruel Usage of Don Duartus, Brother to the New King of Portugal. A farther Account of Spanish Cruelties; and of a second Conspiracy against the King of Portugal.
- XX. To *Dgnet Oglou.* 149
Touching Melancholy, and his Method of curing it.
- XXI. To the *Testerdar* or Lord-Treasurer. 153
Of the Battel of Rocroy.
- XXII. To the *Vizir Azem*, at the Port. 154
He discovers a Conspiracy of the Bassa's and Governors of the Isles in the Archipelago, against the Ottoman Empire.
- XXIII. To *Cbiurgi Muhammel, Bassa.* 158
He relates a Passage at the Dauphin's Christning; calculates the Number of the French Clergy, talks of the King's Revenues, and of the French Dragoons.
- XXIV. To *Egri Boinou*, a White Eunuch. 162
Of

The TABLE.

- Of the French King's Brothers; of the Princes of the Blood, and the Nobility of France.*
- XXV. To the Captain *Bassa*. 166
Of a great Number of Slaves, that escaped from Alexandria.
- XXVI. To *Mustapha Guir*, an Eunuch Page. 168
Of the Murder of the Duke of Orleans his Page. Of Mercenary Ruffians. The Duke of Beaufort suspects Cardinal Mazarini to be the Author of that Murder. The Duke is sent Prisoner to the Castle of the Wood of Vinciennes.
- XXVII. To *Pesteli Hali*, his Brother. 172
He desires him to send him some News of his Mother; invites him to an entire Friendship, and to join with him in the Imitation of their Kindred's Virtues. Discourses of his Travels in the Indies.

BOOK III.

LETTER I.

- T**O *Ibrahim Ali Cbeick*, a Man of the Law. 180
Of the Wandring Jew; and, of Mahmut's Conversation with him on several Subjects; particularly, of the Ten Tribes of Israel, which are lost.
- II. To the *Seliſtar Aga*, or Sword-Bearer. 182
Of the Wars of Swedeland and Denmark.
- III. To *Cara Haly*, a Physician at *Constantinople*. 184
Of a Man who revived, after he had been dead 35 Hours. Of another, who as he was carried to the Grave, rose up and spoke three Times, pronouncing himself damned. Of the Carthusians.
- IV. To

The TABLE.

- IV. To *William Vespel*, a Christian Recluse of *Austria*. 188
Touching a Monastick Life.
- V. To *Berber Mustapha Aga*. 191
Of the Reception which the Sophi of Persia gave the Cham of the Usbeck Tartars. Of a Defeat given the French by John de Werdt, and General Mercy.
- VI. To the *Vizir Azem*, at the *Port*. 193
Of the Dardanels in the Hellespont, What some French Seamen said of them. A Project of Mahmut, to erect Platforms along the Hellespont.
- VII. To *Oncaumiche* his Mother, at *Grand Cairo*. 195
He expresses his Joy, to hear of her Health; and exhorts her, not to mourn in vain for her dead Husband.
- VIII. To *Muzlu Reis Effendi*, Principal Secretary of the Ottoman Empire. 198
Of the Hatred which Madam de Chevereux and the Duke of Beaufort bore Cardinal Mazarin. Of an old Courtier, from whom Mahmut hoped to gain some Secrets.
- IX. To *Signior Lorenzo del Casa Bianca*, a Genouese at *Marseiller*. 200
Mahmut undeceives him, as to the Story of Sultan Mahomet's being taken Prisoner by the Maltefes.
- X. To *Dgnet Oglou*. 201
More on the same Subject.
- XI. To the *Reis Effendi*, Principal Secretary of the Ottoman Empire. 203
Of the Wars between the Duke of Parma, and the Barberini's. Of the Divisions among the Italian Princes.

XII. To

The TABLE.

XII. To Lubano Abufci Saad, an Egyptian Knight.

207

Of a Finlander at Paris 8 Foot high. Of a Muscovite Wrestler at Constantinople. Of Sultan Amurath's Cruelty. Of a Spanish Cavalier, that murdered his Wife, his Servants and himself, out of Jealousy.

XIII. To the Kaimacham.

209

Of the Parliament of Paris. A Description of Paris and St. Germain en Lay. Of the King's Water-Works.

XIV. To the most illustrious Vizir Azem, at the Port.

214

He persuades him, That it is necessary for the Sultan to abett Prince Ragotski's Quarrel against the German Emperor.

XV. To Afis Bassa at the Port.

215

He discourses of Destiny and Chance; tells a Story of a poor Man strangely enriched by finding of Treasures; and of the Death of a Soldier in the Duke of Anguien's Army.

XVI. To Nathan Ben Saddi, a Jew at Vienna.

218

He acquaints him, That he has learnt to make Watches; whereof he has sent some to his Friends at Constantinople. Of the German Emperor's Sickness, and of Prodiges.

XVII. To Solyman Aga, Chief Eunuch of the Women.

220

He compares one of the Sultan's Adventures, to an Accident that happened to one of the Kings of Egypt.

XVIII. To Dgnet Ogion.

221

He relates how he had like to have been discovered, by his former Master at Palermo.

XIX. To

The TABLE.

- XIX. To the *Kaimacham*, 224
Of the Pope's Death, with some choice Remarks on that Subject. Of his Successor.
- XX. To the *Vizir Azem* at the Port. 225
Of the Preparations, which the Venetians are making against the Sultan. The Speech of a Venetian Senator.
- XXI. To *Mirza Mubammed Effendi*, Vicar to the *Musti*. 230
He discourses of Industry and Idleness; acquaints him that he has learn'd to make Watches.
- XXII. To *Hali Omri Bassa*. 232
He treats of the Qualities requisite in a Favourite: Of Olivarez his Disgrace and Downfal.
- XXIII. To *Dgnet Oglou*. 236
He acquaints him, That he has conquer'd his Passion for Daria; and tells him a Story of a Man who lost his Ass.
- XXIV. To the *Invincible Vizir Azem* at the Port. 237
He congratulates his taking on him the Office of Bassa of the Sea: Describes the Arsenal of Venice, with other Remarks on that City.
- XXV. To *Dgnet Oglou*. 241
He exhorts him to forget the former Loss he sustained in the Fire at Constantinople, and to rely on Providence. Relates a remarkable Story of certain Merchants, who were burnt to Death in their Inn, being over greedy to save their Money.
- XXVI. To the *Reis Effendi*, Principal Secretary of the Ottoman Empire. 244
A Character of the Spanish Pride and Humour, of their Rhodomantado's.
- XXVII. To *Dichen Hussein, Bassa*. 245

A farther

The TABLE.

- A farther Account of the Troubles in England, with a Relation of a Prophecy on the English King, when an Infant.*
- XXVIII. To *Bajazet Ali Hogia*, Preacher to the Seraglio. 251
Of Atheists in general, and several infamous Ones in Particular.
- XXIX. To *Egri Boinou*, a White Eunuch. 256
Touching the Salvation of Pagans, and of honest Men of all Religions.
- XXX. To the *Seliſtar Aga*, or Sword-bearer. 260
Of Monsieur la Tuillerie, the French Ambassador's deceitful Negotiation for Peace between the Swedes and Danes. Of Galasso's ineffectual Assistance. Cardinal Mazarini vindicated from the Guilt of these Miscarriages.
- XXXI. To the *Reis Effendi*, Principal Secretary of the Ottoman Empire. 262
Of the Exploits of Torstenſon, Coningsmark and Papenheim.
- XXXII. To *Berber Muſtapha Aga*. 263
Of the bloody Battel of Jankow, and of the Removal of the German Court thereupon.
- XXXIII. To *Osman Adrooneth*, an Astrologer at Scio. 264
He acquaints him with an extraordinary Hurricane that happened near Paris: He discourses of the Nature of Storms, and Danger of Earthquakes.
- XXXIV. To the *Kaimacham*. 267
Of Mahmut's Imprisonment at Paris; Of Eliachim's Fidelity; and of a Friar's Friendship and Assistance to him.
- XXXV. To the *Venerable Muſti*. 271
He acquaints him with his Release from the Bastile. Discourses of the Spanish Inquisition. Asks his Abſo-

The TABLE.

Absolution, for eating of Swines Flesh, and drinking of Wine.

XXXVI. To Mehemet, an Eunuch Page in the Seraglio.

274

Touching his Imprisonment; and how a Man ought alway to be provided for Misfortunes. Of Wine, and his Inclination to it.



LETTERS

LETTERS

WRIT by a
SPY at *PARIS*.

V O L. II.

B O O K I.

LETTER I.

Mahmut *the Arabian, faithful Slave of Sultan Ibrahim, to Bekir Bassa, His Highness's Chief Treasurer at Constantinople.*

I Know not whether it be a Vice or a Virtue to be fearful in my Circumstances. I am no *Stoick*, nor can I pretend an Exemption from the common Passions of Men. However, 'tis not for my self I am sollicitous, but I consult the Good of my *Commission*. There is a Difference between Caution and Fear; and Apprehension of Danger, is not to be termed Pusillanimity.

I have written six Letters to *Carcoa at Vienna*, but have received no Answer these four *Months*. This Neglect puts me upon Thinking; and I am puzzled to find out an Excuse for him. I would fain continue my good Opinion of his Honesty, without forfeiting

B

my

2. LETTERS *Writ by* Vol. II.

my Senses : For, although I am not naturally suspicious, yet Experience has taught me to number *Jéalousy* among the *Cardinal Virtues*.

Not to amuse thee, I am afraid of Treachery. *Carco* knows the Secret of my *Commission*, and it lies in his Power to do much Mischief. Yet I may wrong the Man ; perhaps he is dead : And there are no *Posts* that bring News from the *Grave*. If he be in the *Region of Silence*, and expired in his Integrity, the *Two black Angels* shall have no Power to hurt him. But I wonder I should have no Intelligence of his Death, neither from the *Ministers* of the *Port*, nor from *Eliachim* the *Jew*. I tell thee, I am uneasy till I know the Truth.

When I sit in my Chamber, and hear any discouraging in the House, I imagine 'tis about me ; when I go along the Streets, if any Man fastens his Eyes on me, he arrests me with Fear and Apprehension. 'Tis true, I am willing to undergo the worst they can inflict ; but it would extremely enhance the Sorrows of Death, to see the *Secrets* of the *Sublime Port*, become the Scorn and Derision of *Infidels*.

For these Reasons, I have removed my self about a League from *Paris*, pretending it is for my Health, trusting the Conveyance of my Letters, and other Business to *Eliachim*, who, for ought I know, may prove a *Reed of Egypt*.

I desire thee, nay I conjure thee, to send a speedy Supply of Money, without which 'tis impossible for poor *Mabmut*, the vilest Slave of the great and invincible *Ibrahim*, to perform what is expected of him.

The great God reward thy Fidelity with unsfading Treasures.

Paris, 10th of the 7th Moon,
of the Year 1642.
according to the Christian Style.

LETTER

LETTER II.

To the Aga of the Janizaries.

THE God of War seems to espouse the Quarrel of the *Swedes*; and all the *Planets* contribute to their Prosperity; even *Venus* her self, has for a while laid aside her usual Softness, appearing now in the Field arm'd Cap-a-pe, with a Train of *Swedish Amazons* at her Heels.

Thou wilt think I romance in telling thee this, and only temporize with thy *Genius*, having often heard thee passionately admire the valiant Acts of *Semiramis* and other *Eastern Virago's*; but assure thy self, that the *Swedes* after some late Battels, when they went to bury their Dead, stripping them of their Cloaths, found several of the *Fair Sex* under the Disguise of *Men*, among which there were some of *Quality*.

It is said, that one of these was seen to engage Duke *Albert* himself, with a matchless Bravery and Courage; the Duke being twice unhorsed by her, and as often remounted by his vigilant *Squires*.

Those that pretend to know more than the common Sort, say, that Revenge was the Motive which brought this Lady into the Field, having received a gross Affront from Duke *Albert* in the *German Court*. However, the Duke died of the Wounds he received of this *Bellona*, and she survived not to triumph over her dead Enemy.

After this, the *Swedes*, under the Command of General *Torsten*, marched into *Silesia*; took *Glogow* by Storm the 12th of the 5th *Month*; and *Saxinex*, on the 7th of the 6th *Month*.

And, as if nothing were able to discourage or baffle the indefatigable Mind of this Great General, he invested the strong Town of *Olmitz* in *Moravia*,

4 L E T T E R S *Writ by* Vol. II.

and took it after fourteen Days Siege. The *Posts* are arrived this Morning with this News.

Be strong and of good Courage, and *God* shall give thee Victory in Battel, when thou fightest against the *Infidels*. Abstain from Wine, and from Oppression. And receive this Advice, as a Testimony of my Esteem and Friendship.

Paris, 20th of the 7th Moon,
of the Year 1642.

L E T T E R III.

To Ibrahim Chanregil, Chief Bostangi, or
Gardiner to the Sultan.

THOU that art daily conversant with the Eldest Products of the Earth, and canst call the whole *Vegetable* Family by their proper Names, tell me whether there be such a Plant, as by its baneful Influence, blasts all that grow within ten Cubits of its Root. I would not put such a Question to thee, had I not lately seen something in the Garden of a certain *Nobleman* near *Paris*, which makes me think 'tis true. They call it here [*The ill Neighbour,*] because it preys (they say) on all the Herbage that is near it, rising and flourishing by their Fall. Indeed, at that time I saw it, there was a wither'd Circle round it; whilst this devouring Sprout look'd gay and full, augmented by the Spoils of neighbouring Grass: A proper *Emblem* of Oppression. I wish 'twere growing in the Gardens of all cruel *Tyrants*, that in this natural Glass they might behold their voracious Spirits.

I will not thus call in Question thy Knowledge of an Herb, which shuns all Human Touch. Here is one in the same Garden, which the *Nobleman* boasts

Vol. II. a SPY at PARIS. 5

boasts was by thy Hands cropt from the *Sultan's* Garden, and being set in a Pot of Earth presented to him. Thou didst not well consult thy Safety, in such a grand Presumption, nor yet the Honour of thy *Sovereign Master*, who (should it ever reach his Ears) would soon transplant thee from the Garden of the *Seraglio* to the *Elysian* Fields.

Thou oughtest to receive this Reprimand with highest Gratitude, since it will not shut thee out of those pleasant Walks and Groves within the *High Imperial Walls*. Use more Prudence another Time; and scorn such easy Condescensions to *Infidels*. Say, that I am thy Friend in this Advice; and, in Recompence, I only desire this good Office of thee, to watch the Motions of my Enemies. There are no less than three great Officers of the *Seraglio*, hammering out my Ruin. Thou knowest who I mean. Keep thy Integrity. The sly insinuating Words of *Shashim Istham*, the *Black Eunuch*, spoken not long ago in my Disgrace to the *Principal Secretary of State*, quickly echoed to my Chamber in *Paris*. Be Silent and Wise.

Paris, 20th of the 7th Moon,
of the Year 1642.

L E T T E R I V .

To Muslu Reis Effendi, *Principal Secretary of State* at Constantinople.

IF it were lawful for me to take the Oath of our *Holy Prophet*, I would swear by the Hour of the Evening, that thy News is welcome.

I had scarce finish'd our appointed Devotions after Sun-set, when the *Post* brought me thy Dispatch, which informs me, that *Carcea* at *Vienna* is dead.

6 LETTERS Writ by Vol. II.

I rejoice not in the Death of an honest Slave to *Ibrahim*; let Flowers spring from the Dust of his Grave. Neither can I mourn for a Man, that may be gone to new and richer Possessions; yet I am pleased, that he quitted the Old fairly, and has left behind him an Odour of Virtue. A Man in his Post is attack'd with strong Temptations, and he that resists to the End merits a Wreath gathered from the *Tree of Life*.

Thou mayest think, 'tis with more ease I receive the News of *Carcoa's* Death than of his Infidelity; not that I value the Rack or any other Tortures, with which the Policy of State uses to draw Confessions of Capital Crimes. But, I would not have the Grand Affairs of the *Ottoman Port*, come within the Verge of a Scrutiny.

This News is the best Cure for the Illness I pretended, when I exchanged *Paris* for the Country Air, ten Days ago; whereof *Bechir Bassa* has received an Account.

I am now returned to my old Lodging, and am congratulated for my speedy Recovery, by them that knew not my true Distemper.

Thou informest me, that by the Order of the *Divan*, one *Nathan Ben Saddi*, a Jew, is appointed Successor of *Carcoa*. I wish he may acquit himself as well.

The five hundred *Zechins* thou hast ordered me by him, will be very welcome to a Man, who has been forced to retrench many Charges, that he might the better to serve the *Grand Signior*.

The King of *Spain* may wish, that he could conclude a Peace on aseasy Terms with the *French King*, as the *Sophy* of *Persia* has with *Sultan Ibrahim*.

None but God and his Prophet know the Zeal with which I serve the *Sublime Port*.

Paris, 20th of the 7th Moon,
of the Year 1642.

LETTER

LETTER V.

To the Kaimacham.

I Shall now acquaint thee with the Death of the *Queen-Mother* and *Dowager of France*, who fell a Sacrifice to the Ambition of the *Cardinal of Richlieu*, as those of her Party do commonly suggest. For being highly disgusted at his Counsels, and Intrigues, especially his playing the Incendiary, and inflaming those of the *Blood-Royal* one against another, she departed from *France*, and by a kind of voluntary Banishment, exposed her self to so many Inconveniencies, Hardships, and Rigors of Fortune, as seem'd to hasten her End: Her great Spirit chusing rather to break than bow to the turbulent *Cardinal*.

She sojourned in *Flanders*, *Holland*, *England*, and the *Empire*. Her Travels being checquer'd all along with a Mixture of Good and Evil. Here meeting with Respect, there with Indifference and Coldness, if not Contempt. In some Places her Misfortunes were pitied, and the *Cardinal* blamed for persecuting so Great and Good a *Queen*: In others, the *Cardinal* was justified; and her Conduct censured and condemned. And she accused her self for raising him to the Power of doing her these Injuries. At length, tired out with the Fatigues of *State*, and grown sick of the World, she betook her self to a *Monastery* in *Cologne*, where, after she had spent some Time in Religious Preparations for another World, she expired the 3d of this Instant *Moon*.

It was placed among the Remarkables by some, that the same Day she died, the *Cardinal of Richlieu* fell sick; which Sickness yet continues upon him. But, whether to appease the Ghost of his deceased Mistress, whom he had so unjustly persecuted; or, to mollify the Resentments of the People, is uncertain.

tain. Yet notwithstanding his dangerous Illness, he every Day ventures to the *Temple*, and performs the *Mysteris* of their *Law* for her Soul. The whole *Court* and *City* is in Mourning for this great *Queen*, and general Murmurings and Complaints are raised against the *Cardinal* on this Occasion; especially among the Common People, who are so far from entertaining a better Opinion of him, for his daily Appearance at the Altar on Behalf of the *Queen's* Soul, that they esteem it but an officious Hypocrisy, a Medley of Priest-Craft and State-Artifice.

Here is a Report about the *City*, that the *Queen's Ghost* appeared to the *Cardinal*, as soon as she was dead, severely reproaching him with his Ambition and Ingratitude, and telling him, that tho' he was laying the Foundation of an Immortal Project, yet he should never live to see it thrive; but warned him to prepare for *Judgment*, for that he should not see another Year in Mortal State; upon which, they say, he immediately sickned. And here are Prophecies privately scattered about, foretelling his Death in a short Time. This is certain, he labours under an unaccountable Distemper, his Body strangely wasting, as if it would evaporate it self into Air; for, he seems to be in a manner dried up.

My Duty and Devoir to thee, Sage Minister, would not let me be at Rest, till I had prevented the *Posts*, by giving thee a more timely Account of these Occurrences, by a Merchant for whom his Vessel waits at *Marseilles*. To morrow he takes his Leave of *Paris*, and once aboard he makes directly for *Constantinople*, whither he will bring the first News of the Death of one of the greatest *Queens* upon Earth; in whose *Royal Veins* ran the Blood of the *Emperors*, *Ferdinand* and *Charles V.* She was married to *Henry the Great*; and, besides her Son now reigning in *France*, she matched her Daughters to the two Potent Monarchs of *England* and *Spain*.

The

Vol. II. a SPY at PARIS. 9

The most High and Omnipotent, sole Monarch of Heaven and Earth, reward thy Services and Fidelity to our *Invincible Sultan*, with the supreme Joys of Paradise.

Paris, 20th of the 7th Moon,
of the Year 1642.

L E T T E R VI.

*To the Venerable Mufti, Sovereign of the
True and Undeiled Faith.*

Permit me to enter into thy Prefence, and withdraw thy ravish'd Eyes a while from the Contemplation of sublimest Objects, to cast them on a Spectacle of Mortality. It is the Great and Renowned *Mary de Medicis, Queen-Mother of France*, who lies now dead at *Cologne*.

I will not trouble thee with Impertinencies; but because I know that various Reports will reach thy Ears concerning the *Cardinal of Richlieu* his being Instrumental to her Death, by driving her to such a height of Indignation, as was the Cause of her Voluntary Exile and Wandring from *France*, and from one Country to another; I will here insert a Letter from the said *Cardinal to her Majesty*, wherein he vindicates himself, and discovers (if not his Integrity, yet) the best Counterfeit of that Virtue, that I have seen any where penn'd. It was written to her when she was in *Holland*, and runs thus.

M A D A M,

I Cannot but esteem it the greatest Infelicity that ever besel me, that my Enemies have prevailed so far, as to draw upon me your Majesty's Displeasure. That
B 5 they

they have by all the Arts of Malice, fastned the publick Odium on me, is a great Unhappiness; but, this is the Master-piece of their Enmity, to render me suspected by you. I could pardon their frequent Attempts upon my Life, by private Conspiracies and Assassinations, though Human Nature recoils at those who are our Murderers; but to deprive me of that, without which Life itself is a Burden to me, I mean your Royal Favour, transports me beyond my self; and, I beg, that it may pass for an Excuse of this Presumption. I could easily have passed over in Silence all their barbarous Plots against me. I could easily have parted with my Life, and all those Honours and Dignities with which it has been bless'd. But, to rob me of your Esteem, which first rais'd me to this Envid Greatness, and which I value more than all the Grandeurs of the Earth, breaks the Bars which tw'd my Tongue and Pen, and makes me bold to throw my self at your Royal Feet, with all that I have; for, I received all from your Princely Hands. Deal as you please, Madam, with your own Creature, I cannot murmur at your Proceedings. But, Madam, let your Native Piety prompt you to favour the Purple of the Church, with which your Bounty has invested me; let it not lose its proper Lustre and Esteem, because the Enemies of the Church and State have cast such Dirt upon it. Is it possible that a Man the most oblig'd of all his Race, should become the only Pattern of the basest Ingratitude? Besides the Ties of Conscience, and the Natural Force of Inclination, my Interest chains me to your Service; how can I then withdraw my self from it, and not proclaim my self at once a Traytor to the best of Queens, and the most unaccountable of Fools to my self?

This Consideration, Madam, being well weigh'd, is enough to acquit me of all Guiltiness before your Majesty.

But if it be my Destiny to be condemn'd unheard, I shall not appeal from your Royal Sentence, since I owe a perfect Resignation to your Will. I may complain to Heaven of my Misfortune, but I will not expostulate with my Sovereign

Sovereign Patroness, nor make the least Opposition against the Course of your Anger, not even by carrying my Fortune to Rome. For, wheresoever I go, all my Study shall be to recover your Majesty's Favour, if it be not a Crime. And if ever I obtain that Happiness, I shall not care whither I go, tho' it be out of the World it self; because I die hourly, while your Majesty suspects that I am not what I ever was, and still continue to be,

M A D A M,

Your Majesty's

Most Humble, most Faithful,

And most Obedient Servant,

Armand, Card. of Rich.

I send thee this Transcript of the Cardinal's Apology, that thou comparing it with what besel afterwards may'st give a Judgment, whether this great Minister deserv'd the Censures that were pass'd upon him. For, he falling sick the same Day the *Queen Mother* died, People said it was a Judgment on him, and that her *Ghost* appeared to him, as thou wilt more at large inform thy self by the Letters I sent to the *Kaimacham*. But, others are of Opinion, that his present Illness proceeds from Grief of Mind for the *Queen's* Death, especially in that she died before he was reconciled to her *Majesty*. And they plead in Defence of his Innocence, his daily Zeal in saying *Mass* for her departed Soul, and that at a Time when he has more need to keep his Bed, than go to *Church*. This I have heard discoursed, even by some who bore no good Will to the *Cardinal*, yet now begin to relent towards him, seeing the very Linaments of Sorrow in his drooping Looks, and tracing the Footsteps of a profound Grief in his macerated Body. Hence they take Measures of his real Innocence and Fidelity towards that *Great Queen*. I will not interpose my particular Opinion on either Side, but stand neuter among these contending *Infidels*, tho' my

my Inclination and Regard would rather sway me to the *Cardinal's* side. But, I leave the Determination of this Matter to thee, who art the *Oracle of Wisdom*, from whose Sentence there can be no Appeal.

In the mean while, the Body of the deceased *Queen* lies as I have said, at *Cologne*, where she spent her last Days in a *Religious Convent*; a Practice not so common now-a-days, as it has been formerly among *Crowned Heads*. And those who thus descended voluntarily, from the Height of Human Glory, to the Austerities of a devout Life, have commonly been canonized for *Saints*. Nor do the Creatures of this *Queen* spare to whisper about, that such an Honour were but a condign Reward to her extraordinary Merits, being already canonized in the Esteem of the bigotted Vulgar, while her Body is yet above Ground.

The *Royal Carcase* will be brought and interr'd in the Temple of *St. Dennis*, about three Leagues from this City. This is esteemed the Richest *Church* in *France*, being a Repository of inestimable Jewels, Gold and Silver, belonging to the Relicks of their *Saints*. Here also generally is lodg'd the Dust of all the *Royal-Blood of France*. The *Saint* to whom this *Church* is dedicated, is esteemed the *Patron* of this Kingdom; for according to their Doctrine, the *Saints* have the Patronage of certain Kingdoms, Provinces and Cities, committed to them by *God*, and therefore they address themselves to them, and to the *Guardian Angels* both in Publick and Private. Every one also, has his peculiar *Patron-Saint* and *Guardian Angel* assigned him at his own Choice.

But if these *Christian Saints* are set over such Places and People as they favour'd particularly in their Life-time, then one would think, when this Great *Queen* is canonized and instated in her *Saintly Government*, the *Hugonots* here may claim her *Patronage*, in that she shewed much Kindness and Friendship to them while she was alive.

Pardon,

Pardon, *Great Oracle of Truth*, the Length of this Epistle ; and excuse my Presumption, in descanting on Matters of Religion, which belong to thee to determine. I kiss the Hem of thy sacred Vest, in profound Humility. Vouchsafe to pray for thy faithful Slave *Mabmut*.

Paris, 20th of the 7th Moon,
of the Year 1642.

L E T T E R VII.

To Dgnet Oglou.

IT is now past Midnight, and being called out of my Bed by the People of the House where I lodge, I knew not how to bestow my Time better, than in giving thee an Account of this Occurrence.

Here is now so violent a Tempest of Thunder, Lightning and Rain, that the whole Hemisphere seems to be on Fire ; and the Superstitious are overwhelmed with *Panick Fears*, concluding this Storm will usher in the *Day of Judgment*. It has continued these two Hours ; and they tell me, that no less than twenty Houses are burnt to Ashes already. I had scarce taken my Pen from the last Word, when a Flash of Lightning dyed all the Papers and Books, on the Table whereon I now write, as black as Soot ; whereof this scorch'd Paper may be a Testimonial, which I send enclosed. Observe but the Colour and Smell, and thou wilt say, 'Tis stamped with the Mark of the *Thunderer*. 'Tis that whereon I had begun to write to thee ; but, this thirsty Fire, at a Moment, lick'd up all the Ink, so that the Impression is wholly effac'd.

The Reason of their calling me out of my Bed was, to go to Prayers with them, according to the Custom.

Custom of these *Infidels*, who in Time of Thunder light certain consecrated Candles, and fall on their Knees round about them, imagining, that whilst they are within the Room where these Candles are, the Thunder cannot hurt them. I excused my self from keeping them Company, by telling them, I had a *Hallowed* Candle in my Chamber, which I would light, and say my Prayers there. They were satisfied with this Answer, and sprinkling me with *Holy Water*, to bless me from the Danger impending, I retired.

There is a private Stair-Case in my Chamber, which leads to a Terrace on the top of the House. My Curiosity carried me thither, where methought I beheld *Nature* in her Frolicks and Rants. The greatest Part of the Sky was clear and serene, and innumerable Stars appeared; but, round the Brims of the *Horizon*, a growing Bulk of Clouds encompassed the Earth, spouting forth Cataracts of Fire from opposite Parts. One would have thought they were impregnated with Bombs and Carcasses, and that some Armies were imbattell'd in the Air.

After this, as if these had been the Heralds of the last and fiercest Combat, the Clouds drew up into a Point, and mingling with each other, shot forth such Showers of Fire, as made the World look like a Furnace. For my Part, I had not Courage enough to stand longer in the open Air, but came down to my Chamber, and falling prostrate on the Ground, recommended my self to the *Great Creator of all Things, Lord of Nature, and Sovereign Disposer of the Lives of Men*.

Neither do I think my self superstitious in this, any more than I should be, in humbling my self in the Dust, before the *Terrible Ibrahim*, when he is out of Temper.

Methinks, *Nature* seems to be in a Cholerick Fit, when it Thunders; and, 'tis neither good Manners nor

nor Policy, to draw her Fury on our Heads by daring Carriage.

Our *Holy Law*, which prescribes *Prayer* to us at the first Appearance of the Sun and Moon, seems to intimate; that on any Emergency which gives us a peculiar Occasion to contemplate an *Omnipotent Power*, we ought to fall down and adore the *High and Eternal One*.

I am almost deaf with the Bells, which are rung in every *Church* of this City on this Account. It being the Opinion of the *Nazarenes*, that this Noise will chase away the Tempest, with all evil Spirits that infest the Air. And this Opinion is grounded on the *Ceremonies* which are used at the *Consecration* of their Bells. For, the *Bishop*, or, in his Absence, the *Priest*, hallows them with a kind of Baptism, and a Form of *Prayer*; wherein, among other Petitions, they desire of *God*, to endue them with a Virtue to resist the *Devils*.

I am no Friend to *Superstition*, neither do I give much Credit to *Charms*; yet I cannot deny, but the ringing such a vast number of Bells, must needs cause a violent Concussion of the Air, even to the dispersing of the Clouds, and producing a Calm. And Experience assures us, that this is the common Effect of a Battel, which if it happen in Tempestuous Weather, yet the Discharge of many thousand great and small Shot, has quieted the Storm, and hush'd the Elements into a very serene Condition.

Though this Noise of Bells be very troublesome, in a Time when People should take their Repose, yet here we are used to it in a less Degree, every Night throughout the Year.

For, the *Christians* Law requires the *Dervises* to rise at Midnight, to say their Prayers in their Chapels: And, some are so devout and regular, as to make this their constant Custom; so that as soon as the Clocks have struck *Twelve*, the small Bells in some

some *Convents* begin to jangle. About *two* or *three* Hours afterwards, other *religious* Houses ring their Bells, and so continue at certain Hours, Day and Night all the Year long.

The Storm is now quite blown over, the Clouds dispers'd, and all Things hush and quiet.

He that brings forth Light out of Darkness, and converts the Terrors and Sadness of the Night, into the chearful Joys of a fair and propitious Morning, have thee in his keeping, and perpetuate our Friendship.

Paris, 24th of the 7th Moon,
of the Year 1642.

LETTER VIII.

To the same.

THere lives a *Dervise* in this City, with whom I often converse with the same Freedom as I do with thee; and, it is no small Alleviation of my Melancholy, to vent my Thoughts to one of agreeable Spirit.

He is a *Religious* of *Mount Carmel*; a Man of singular Piety and Virtue: and, were he not so zealous a Patron of the *Christian* Superstitions and Idolatry, I should esteem him a *Saint*.

I have often attempted to wean him by Degrees, from the Errors which he imbib'd with his Mother's Milk, and which seem to be rooted in him through the Influences of his Education.

Sometimes I plant a Battery of Arguments against Images and Pictures; but, I can neither beat them down from the Posts they are allotted in his *Oratory*, nor am I able to demolish the Chapels which he has built for their *Ideas* in his own Breast.

Yet

Yet, after a long and close Siege, I have reduced him to Terms of Composition. In the first Place, he has surrendred up a Picture which hung in his Closter, in Form of a very ancient Man with hoary Hairs, designed by the Painter, to represent the Person of *God*. He yields, that it is not lawful to make any Resemblance of the *invisible Divinity*. Next, he allows, that it is not lawful to bow, or shew any other external Respect to the Pictures and Images of *Jesus, Mary*, and the rest of the *Saints*, but only to use them as historical Remembrancers of those holy Persons, and as natural Helps and Spurs to Devotion and Virtue.

I tell thee, my Friend *Oglou*, on these Capitulations I could not but raise the Siege, and yield him the Use of Pictures thus far a blameless Practice. For, it seems to me unreasonable to debar those who believe the *History* of the *Gospel*, the Privilege to read it in what Language they please, whether this of Images and Pictures, or that of Letters.

Letters are but the Images of such and such articulate Sounds, by which we express our inward Conception of Things: But, Images and Pictures are the lively immediate Characters of the Things themselves, and it seems as easy to me, to look on a Picture or Image without the Danger of Idolatry, as 'tis to read a Chapter in the *Alcoran* without adoring the Letters that compose it. Was not the Tabernacle of *Moses* adorned with Images of *Cberubims*? Was not the Temple of *Solomon* deck'd in the same manner? If the Presence of Images in Temples be a Prophanation, why for so many Ages have our Venerable *Mustis* suffered the two *Seraphims* to remain under the Cupola of the Mosque of *Santa Sophia* in *Constantinople*? Why do they not deface the Picture of *Mary* the Mother of *Jesus*, the two Images of *Angels*, with other Pieces of Sculpture and Painting in the same Place? Are the Devotions of a
Mussulman

Mussulman in this sacred Temple tainted with Idolatry, because he prays before these Images?

Let me unboosom my Thoughts to thee with Freedom; Images and Pictures are no Bug-bears to me; I can use them as Instruments of Devotion, in the same manner as I do Books; Yet every one cannot do this without Danger of Idolatry; neither is a publick Toleration of Images and Pictures in Temples to be approved. For, tho' some Men may look on them without Hurt, yet 'tis hard for the Generality to avoid falling into a culpable Reverence. For, while the Eye is drinking in the fair *Idea*, the Soul is apt to lose her Force, and fall into Admiration of the Carver's or the Painter's Art, adoring the elegant Symmetry of a beautiful Picture or Image, instead of the *original and increate Beauty*, the *Majesty* which has no Resemblance.

Therefore wisely has our *holy Law* provided against this Inconvenience, by discouraging *Imagery* throughout the *sacred Empire* of the *Mussulmans*.

He whose *Habitation* is in the mysterious and inaccessible Height of an eternal Recess, whose Glory is beyond all Figure and Expression, augment thy Virtues, which are the truest Images of the divine Nature.

Paris, 24th of the 7th Moon,
of the Year 1642.

LETTER IX.

To the Kaimacham.

THE present *War* between *France* and *Spain* however begun, seems to be carried on by a Principle of *Honour*, rather than of *Enmity*. These two Nations are perfect *Antipodes* to each other in their Humours; yet this *Aversion* between them, is
discovered

discovered more in Peace than in War. The Quest of Glory has invited many brave Men on both Sides into the Field; and the *Heroes* strive to conquer each other, by *Civilities* rather than by *Arms*.

Catalonia and *Roussillon*, were the Stages of this War, in the beginning of the Year; where the *Mareschal de Breze*, and the *Sieur de la Motte-Houdancourt*, combated with all the Hardships of the Winter, as well as with valiant Enemies. The Rigour of the Season did not cool the Courage of these *Generals*, nor divert their *Resolution* from taking the Field. All the Country appeared like a frozen Lake, and there was no Place for them to encamp, but in deep Snows or Ice: Yet, for all these Discouragements, the *Mareschal de Breze* block'd up *Perpignan*, a Town of great Strength in *Roussillon*, whilst the *Sieur de la Motte* kept the *Arragonians* in Play, and baffled the Enterprizes of the *Castilians*, having given them two signal Defeats.

These successful Actions of the *French Generals*, invited the King their Master to give them a Visit, being very desirous to take *Perpignan*, and settle the Affairs of *Catalonia*. He therefore sends another Army under the Command of the *Mareschal de la Meilleraye*, which he soon followed in Person.

There was now a generous Envy raised between so many great Commanders, every one striving to advance himself in the King's Esteem by his Services. And the particular Merits of the *Sieur de la Motte*, drew a favourable Eye on him. The King made him *Mareschal de France*, the Staff, which is the Badge of his Office, being presented to him by the *Mareschal de Breze* at *Barcelona*, to the general Satisfaction and Joy as well of the *Catalonians* as the *French*.

This Honour was conferred on him, presently after the great Victory obtained over the *Spanish Forces* at *Ville-Franca* in *Catalonia*.

In the mean while, the *Mareschal de Meilleraye* invested

invested the strong Castle of *Calioubre*, which was surrendred to him upon honourable Terms, by the *Marquis of Mortare*, General of the *Spanish* Horse in *Rouffilion*, and Governor of that Castle.

The King flush'd with Conquests and Successes, would not suffer his Army to lie idle, but in good earnest laid close Siege to *Perpignan*.

Yet such was the Generosity of this Prince, that before he tried the Force of his Cannon, he ordered the *Mareschal de Mefferaie*, to send a Herald to the *Marquis de Flores*, Governor of the Town, to put him in Mind of the great Streights the Besieged were in for want of Provisions, of which his Majesty was not ignorant; and, that there was no Hopes of Relief from the *Marquis de Povar*, General of the *Spanish* Forces in *Arragon*, there being left alive but a few Companies of all his Army, after the great Defeat which was given them near *Ville-Franche*.

He offered the Governor all fair and good Usage, if he would surrender before Things came to Extremities; and, to convince him of the entire Loss of the *Spanish* Army (to which he trusted) he promised safe Conduct to any Officer of the Garison as far as *Terragone*, where lay all the little Remnant of the *Arragonian* Army, that so he might inform and assure himself of the bad Condition the *Spanish* Affairs were in.

This Favour was received with much Civility by the *Marquis de Povar*, who returned humble Thanks to the King for so generous a Condescension, assuring him withal, that the Garison was not reduced to those Streights, as was pretended, but that he nevertheless accepted his Majesty's safe Conduct to a Messenger; intreating him, that he would permit him to go to *Madrid*, that so the King of *Spain* might have Advice of his Circumstances.

Thou wilt confess, illustrious *Kaimacham*, that it was a great Magnanimity of Spirit in the King,

to grant this Request to an Enemy, who might be suspected to design no more in it than to gain Time. Yet he sent the Messenger back again, with full Assurance of his Royal Leave.

Whilst this was in Agitation, many other Civilities pass'd between the *French* and the Besieged. Many Prisoners of Note were exchanged, and all Things seem'd to speak a fair Understanding between both Parties; when, on a sudden, the Cannon of the Town played furiously on the King's Quarters, and at the same Time the Besieged made a vigorous Sally, attacking a *Redoubt* which the *Mareschal de Mefleraye* had rais'd.

This Contempt of the King's Favour rais'd his Choler, and animated the Soldiers with a Desire of Revenge. All ran to their Arms, and quickly beat back the Besieged. Thus was the Face of Affairs suddenly chang'd in the Camp. It was too late now, for the Governor to expect the Courtesy he before abus'd. However, he sent two Deputies again, to know if the King's Resolution continued to grant Leave to send to *Madrid*, (for they had not as yet sent.)

The *Mareschal de Mefleraye* sent back the Deputies with this Answer, that if they did not engage to surrender by a prefixed Day, and give two Hostages for Security of their Performance, the King would not grant their Request.

This put the Besieged upon desperate Resolutions; they made frequent Sallies, and all Things tended to Extremity.

Whilst Matters were in this Posture, the King, by the Advice of his Physicians, withdrew from the Camp to take the Waters of *Maine*, for his Health. This was in the last Moon, and *Perpignan* holds out still.

I have been the more particular in relating this Siege, in regard it is the chief Subject of Discourse among such as are desirous of News, which is the Reason

Reason also, that I begin this Letter with a Relation of what has been transacted in *Catalonia* ever since the Beginning of this Year, that thou may'lt be able to form a regular *Idea* of this present War between *France* and *Spain*: I will continually send thee an Account of the Progress the *French* make in *Catalonia*.

God augment thy Honours, and prolong thy Days to see the Sons of thy Grand-Children.

Paris, 26th of the 7th Moon,
of the Year 1642.

L E T T E R X .

To Reis Effendi, Principal Secretary of
State.

I Should be unfaithful to my Trust, and merit a Bow-string; should I conceal from thee any Thing which reflects upon the Honour of the *Sacred Empire*, and the *Law* brought down from Heaven by the *Angel Gabriel*.

Thou knowest, that it is the Custom of the *Christians*, to make Pilgrimages from all Parts of the World to *Jerusalem*, and other Places in the *Holy Land*; even as the *faithful Mussulmen* do to *Mecha* and *Medina Talnabi* in *Arabia*; where is the *Sepulchre* of our *Holy Prophet*.

Here are two *Noblemen* of the first Rank and Quality at Court, who out of Devotion to their *Messias*, went to visit his supposed *Sepulchre*; and, in their Travels, passed through part of *Egypt*. But, when they arrived at a Place called *Salbia*, bordering on the *Stony Arabia*, they were made a Prey to the *Sub-bassee* of that Place; who, understanding from the Captain of the *Caravnn*, that these two were all
the

the *Franks* he had with him, and that they were Men of Money, he exacted from them twenty Dollars a-piece for their Heads, contrary to all Law, Justice, or Precedent; which they refusing to pay (as indeed it was unreasonable) the covetous old *Sub-bassee* commits them to Prison, commanding them to receive an hundred *Bastinadoes* a-piece on the Feet, thinking by this Means to frighten them to a Compliance with his Extortion. But they would not pay the Money, chusing rather to suffer, than encourage such Oppression in corrupt Officers. In the mean time, the *Caravan* departs, leaving these imprisoned *Lords* to the Mercy of the *Sub-bassee*; who finding them inflexible, caused his Commandments to be put in Execution, and not content with this, ordered his Slaves to beat them out of Town.

The poor *Lords* knew not what to do under this Misfortune; for they were so sore with the Blows they had received on their tender Feet, that they were incapable of travelling a-Foot. But, with Money they prevailed on the Slaves to direct them how they might procure Camels, with a Guide. This done, they overtook the *Caravan* at *Gaza*, and so finished their Pilgrimage. They are now at the *Court* here, and have made known the Business to the King, who, 'tis said, has dispatched an Express to his Ambassador at *Constantinople*, to demand Justice on the aforesaid *Sub-bassee*; threatening, that if it be denied, he will cover the Ocean with Ships, and raze the Palace of the *Sultan* to the Ground. For these two *Noblemen* are nearly allied to the *Royal Family*.

I know thou wilt despise the bold *Bravado* of this King, and so do I, being assured, that the *invincible Sultan* can fet his Foot on the Necks of forty such Petty Kings as this. Yet, let us be the Advocates of Justice, by which the resurgent Empire of the *Musselmén* was first established. Should such a Villany as this go unpunished; it would encourage others

others in like Cases, and then there would be nothing but Extortion, and cruel Insolence practised by Governors of Towns and Cities on the Road. So barbarous and inhospitable Usage, would provoke all the Princes of the *Christian* Law, to take up Arms against us. Thus would the most glorious Empire in the World, become a Prey to *Infidels*.

I know this would be misrepresented, were it to come to other Hands than thine. They would say of me openly, what they have already whispered in the Cabals of the *Seraglio*, *That Mahmut is in Pension with the French King*. They seek my Life without a Cause. But I trust it to thy generous and right noble Hands, of whose Friendship I have had so late Experience.

May the *first Mover* of the heavenly Orbs, lead thee as by a Clue of Thread, through the dark Labyrinth of State-Affairs, and bring thee, after a long and happy Life, to the *Fields of endless Light*. Amen! thou *Lord of Paradise*.

Paris, 26th of the 7th Moon,
of the Year 1642.

L E T T E R X I.

To Nathan Ben Saddi, a Jew at Vienna.

I Know thee not, and 'tis probable, thou art as little acquainted with me: Yet, I have often observed more durable Friendships contracted between Strangers, than betwixt those of the same Blood. Good Offices equally deserve and attract Love. There are many Opportunities for Travellers to serve one another. And, he that obliges me in a strange Country, makes himself my Brother.

I received a *Dispatch* from the *Reis Effendi* at *Constantinople*,

stantinople, informing me of the Death of *Carcoa*, one of the *Happy Slaves* of him whom God has ordained to dispense *Felicities* to the *World*: I mean, the *Grand Signior*, Possessor of the most exalted Throne on *Earth*. He tells me likewise, that I must expect from thee the Continuance of *Carcoa's* Office. I congratulate thy Honour, in that thou art thought worthy to serve the great *Viceroy* of the Lord of the *Universe*, to whom is committed the flaming Sword of Justice, that he may reward Virtue, punish Vice, and reform the corrupt Manners of all Mankind.

I am a *Mussulman*, that is, resign'd to God, or else it would have rais'd some Thoughtfulness in a Man of my Circumstances, what should be the Reason of *Carcoa's* so long Silence, not having received any Answer these four *Moons* to the many Letters I sent him. He was entrusted with the Secrets of my *Commission*, and had another been in my Place, he would have suspected Treachery.

Well, he is gone! gone to the Invisible Regions, to the Receptacles of Just and Faithful Men, to the pleasant Woods and Groves, the Eternal Blooming Shades and Verdant Fields of *Paradise*. Follow his Steps, and be happy.

He was a Man true to his Trust, sedulous and active in Business; punctual in his Appointments; temperate in a Town flowing with Debaucheries; just toward all Men, and devout to God.

It is necessary for him that would attain these Virtues, to begin gradually at the lowest Step; to guard his Senses, and set a Watch upon the Avenues of his Passions. For a Man becomes neither perfectly Virtuous nor Vicious all at once: And a wise Man of thy own Nation, *Jesus Ben Sirach* hath said, *He that condemns little Things, shall fall by little and little.*

I desire thee to send me *Carcoa's Journal*, with what other Papers he left behind him, except such as concern his particular Estate and Affairs.

Let me know also, how the late Design of the *Turks* upon *Rab*, is resented at the *German Court*; whether the *Emperor* talks of sending an *Ambassador* to the *Sultan* about it? And, whatsoever also of Moment occurs.

The *Reis Effendi* tells me, that *Bechir Bassa*, the Treasurer, has ordered me five hundred *Zecbins*, by the way of *Vienna*. I desire thou would'st be speedy and careful in remitting them to *Paris*.

Thou needest no Instructions concerning my Lodging, or the Name I go by here; those who appointed thee this Station at *Vienna*, have inform'd thee, no doubt, of all Things necessary to the Discharge of thy Duty.

Write often to me, and preserve thy Integrity free from Stain.

Paris, 6th of the 8th Moon,
of the Year 1642.

L E T T E R XII.

To Dgnet Oglou.

I Know thy *Genius*, and have observed with what Complacency thou wert wont to peruse thy Uncle *Shela Rabin's* Travels, a *Journal* writ in *Arabick*, and full of profitable and wise Remarks; especially that Part of it which treats of *France*. I will not pretend to add to his Observations; but only acquaint thee with a Novelty which *France* it self ne'er knew in his Days.

The Women of *Quality* here of late, addist themselves to the Study of *Philosophy*, as the Men; the Ladies esteeming their Education defective, if they cannot confute *Aristotle* and his *Disciples*. The *Pen* has almost supplanted the Exercise of the *Needle*; and

and Ladies Closets, formerly the Shops of Female Baubles, Toys and Vanities, are now turn'd to Libraries and Sanctuaries of learned Books. There is a New Star risen in the *French* Horizon, whose Influence excites the nobler Females to this Pursuit of *Human Science*. It is the renowned Monsieur *Des Cartes*, whose Lustre far out-shines the aged winking Tapers of *Peripatetick Philosophy*, and has eclipsed the *Stagyrite*, with all the ancient Lights of *Greece* and *Rome*. 'Tis this matchless Soul has drawn so many of the fairer Sex to the Schools. And they are more proud of the Title [*Cartesian*] and of the Capacity to defend his *Principles*, than of their *Noble Birth* and *Blood*.

I know our Grave and Politick *Mussulmen* will censure the Indulgence of the *French* to their Women, and accuse them of Weakness, in giving such Advantages to that witty Sex. But, notwithstanding this Severity of the *Eastern* Parts, I cannot altogether disapprove the *Western* Gallantry. If Women are to be esteemed our *Enemies*, methinks it is an ignoble Cowardise thus to disarm them, and not allow them the same Weapons we use our selves : But, if they deserve the Title of our *Friends*, 'tis an inhuman Tyranny to debar them the Privilege of Ingenious Education, which would also render their Friendship so much more delightful both to themselves and us. *Nature* is seldom observed to be niggardly of her choicest Gifts to that Sex, their Senses are generally as quick as ours, their Reason as nervous, their Judgments as mature and solid. Add but to these natural Perfections, the Advantage of Acquir'd Learning, what polite and charming Creatures will they prove, whilst their external Beauty does the Office of a Crystal to the Lamp, not shrouding but disclosing their brighter Intellects? Nor need we fear to lose our Empire over them by thus improving their native Abilities ; since where there

is most Learning, Sense and Knowledge, there is observ'd to be the greatest Modesty, and Rectitude of Manners. I see no Reason therefore, why we should make such Bugbears of Women, as not to trust them with as *Liberal Education* as our selves.

I believe, thou sometimes bestowest a Compassionate Thought on the *Exil'd Mabmut*. Would'st thou do something to alleviate my Melancholy, the next time thou goest to the *Atmidan*, transcribe what is engraven on the *Pedestals* of the *Obelisks* and *Columns* standing there, and send it enclosed in a Letter.

He that is *Lord* of the *East* and the *West*, from whose Throne hang Millions of Stars in Chains of Gold, increase thy Virtues and Blessings, and preserve thee from the Poison of ill Eyes, and malicious Tongues, and bring thee to the *Fields of endless Light*.

Paris, 6th of the 8th Moon,
of the Year 1642.

L E T T E R X I I I .

To Cara Haly, a Physician at Constantinople.

THere is a Garden in this City, so near resembling that of the *Invincible Vizir Azem*, on the East of *Pera*, that I cannot but fancy my self near *Constantinople*, when I am walking in it. It is called the *King's Garden*, being allotted by the *Royal Bounty* of the Kings of *France*, to the Service and Improvement of Students in *Physick*. There is a Yearly Stipend settled on an approved *Physician*, to take Care, that no kind of Physical Plant or Herb be wanting in this *Royal Seminary*. Who also during the whole Summer is obliged to read a *Latin Lecture* every Morning, on the *Simples* there growing :

growing; whilst a great Auditory of young Students, with Books, Pen and Ink in their Hands, wait on him up and down the Alleys, and write down his Discourse. He that is now employed in this Office is a very learned and ingenious Man: He takes great Pains to make all his young Disciples perfect *Herbalists*; for, all the way as he passes along from one Herb to another, he stoops down, handles the *Simple*, and explains his Verbal Description with his Fingers Ends; giving a most accurate Account of the minutest Difference between such as seem to be alike, and demonstrating to the Eye, that those are two distinct Plants, which many take to be but one; tracing out their different Families, in the Number, Texture, Shape or Colour of their Leaves and Flowers: And, this he does with so graceful an Action, such elegant Language, and so composed a Spirit, that he charms all that happen to be present at his Lectures, and makes every Body in Love with the *Botanicks*. The Garden stands open to all Gentlemen, provided they leave their Swords with the Keeper of the Gate, to prevent Quarrels and Mischief.

I enter daily among the rest, and when the *Physick-Lecture* is over, I retire my self into one of the most pleasant Shades in the World; it is a Gravel Walk, the whole length of the Garden, on each side of which grow lofty Trees, planted so thick, and intermixing their Leaves and Branches so closely at the Top, that they compose a perfect natural *Umbrella* over the Walk, from one end to the other, so that not a Beam of the Sun can enter. And, that which creates in me the greatest Complacency, is, that the farther End of the Walk is not shut up by a high Wall, as is the Custom in some Gardens; but whether you are sitting or standing upright, it opens to you a very agreeable and large Prospect of the Country adjacent to *Paris*, which

affects the Eye with incredible Delight; and mine so much the more, because it perfectly resembles the Country lying East of *Pera* and *Constantinople*, which you survey out of the *Gratto's* of the afore-said most Illustrious *Vizir Azem*. 'Tis when I am in this Walk, I imagine I breathe the Air of *Asia*, and am within the Verge of the *Imperial Seraglio*, the *Sanctuary* to which all the distress'd Princes in the World have Recourse.

There are in *Paris* above an hundred magnificent Palaces, and beautiful Gardens belonging to them; but none wherein I take so particular a Delight, as in this Royal *Physick Garden*. Here I spend many a solitary Hour, and sometimes I meet with Company.

I tell thee, Dear *Haly*, that tho' the *French* are naturally the most polished and refined People in the World, yet I am many times willing to make Excuses and leave their Society; being by the Force of a powerful Inclination either drawn to this Garden, or to a famous Library in this City, in the Custody of certain *Religious Dervises*, who at certain Hours of the Day, are obliged to give Attendance to all Gentlemen who are pleased to sit there and study.

Toward the Evening I visit the *Hospitals*, which are the finest that ever I saw in the World, and I believe the best govern'd. There is one named the *Hospital of God*, where Persons of *Quality* themselves, and those of the *first Rank*, come every Evening, and wait on the Sick and the Wounded, doing all the meanest Offices of inferior Servants, and this with abundance of Tenderness and Humanity. I have seen the nicest and gayest Ladies of the *Court*, dressing the most squalid and putrified Sores of wounded Men, not seeming in the least to be disgusted at the loathsome Sight and Stench of their Ulcers. When one first enters the Place, one would imagine it to be a Chamber of young *Janizaries*; it being

being a very long and wide Gallery, with Rows of Beds on both sides, wherein the Sick are disposed according to the Order of their coming, or the Nature of their Disease. The Curtains of the Beds are all of pure white Linen, prettily wrought here and there with Flowers of Needle-work. Their Sheets as white as the Curtains; and by each Bed stands a Basen of clean Water, and a fine Towel lying by it. At the farther end of the Gallery, stands an Altar railed in, where the *Priests* perform their Religious Mysteries for the Sick. In fine, all Things in this Place speaks an exquisite *Decorum* and Order, with a generous Regard to the Health and Life of Man. Three of these Galleries make up the whole *Hospital*, and it is as pleasant to me sometimes to walk up and down in them, as in a beautiful Garden.

Certainly, if any Argument could be of Force to recommend Sickness as a desirable thing, it must be taken from the Circumstances of this *Hospital*, or, an Equivalent Ground: I, for my own part, have often thought; that Death itself would not be formidable amidst so many Ornaments, Sweetness and Comforts. If this Publick and Charitable Regard to the Sick, be an Effect of their Religion, I cannot be so partial to deny it a due Acknowledgment, but must own, that Heroick Virtue and Piety is to be found in an eminent Degree, even among the very *Infidels*.

Thou wilt pardon me for detaining thee so long in the Theatre of the Sick and Wounded; and presenting thee with the Tragical Scenes of Mortality; since it is thy proper Profession to converse with the Infirmities, Diseases and Dolors of Human Bodies, and to be frequently present in the Anti-Chambers of Death.

Suffer me to press thee to an Integrity of continual Love and Friendship between us. Let not Mistakes or Misapprehensions cool this generous Affection

fection. It is Pity, that either the spightful Misrepresentations of insinuating Back-biters, or our own groundless Jealousies, and Suspicions, should dissolve the Union of Faithful and Loving Friends. I had rather suffer a thousand small Injuries, which I know must proceed from Frailty, and Human Necessity, than not continue to love where I have once pitch'd my true Affection. Nothing but apparent wilful Perfidiousness and Treachery, ought to break the sacred and inviolable Band of Friendship. Fidelity and Love cover a Multitude of lesser Faults. He that breaks with his Friend for small Errors, discovers the Rashness and Inconstancy of his Mind, and that his Friendship was never well grounded. For, had he been a wise Man, he would either have been more slow and cautious in the Choice of his Friend; or having once contracted Friendship, he would not break it again for a less Crime than manifest Disloyalty. But thou, who hast ever pursued me, with all the Offices of a generous and faithful Friend, bearing with my many Infirmities and Failings, dost not deserve this Censure. Yet, considering the Instability of all Human Affairs, I could not forbear putting thee in Mind of these Things; lest, through the Malice of Fortune, or the Envy of Men, or any other Cause, thou should'st withdraw thy Affection from me, which I value above all Temporal Blessings. For, besides the many Favours I have received at thy Hands, whereby I am obliged in Honour and Gratitude to love thee perpetually; a Spark of Natural, or rather of Divine Affection, was kindled in my Breast, from the first Time I conversed with thee; whether it proceeds from Agreeableness and Harmony of Spirits, or some other secret Operation, I know not. But, sure I am, and would have thee rest confident, That there is not a Man in the World, who loves and honours thee with greater Fidelity than I do.

The

The Great and Eternal Lord of the Universe, increase and multiply thy Virtues and Blessings, and make thee Illustrious in thy Generation; granting also this Happiness to me, that after a lasting and true Friendship between us on Earth, I may drink with thee of the Rivers of Pleasure, which glide along the Fields of Paradise; and, that I may see thy Face brighter than the Stars of Heaven. Amen! Amen! O thou Lord of the Worlds.

Paris, 6th of the 8th Moon,
of the Year 1642.

L E T T E R XIV.

To the Kaimacham.

I Take the best Measures for Intelligence, yet I cannot gain a Sight or a Copy of all the *Expressees* that come to this Court; nor can I learn their Import as soon as they arrive. The *Ministers of State* here, are the Sepulchres of News, they bury all in Silence.

This is the Reason that I sometimes have been forced to send thee an Account of many Events, long after they happened. My last Letter was an Abstract of the *French Conquests in Catalonia*, from the Beginning of the Year to the Moon last past.

After the King of France had retired from the Camp before *Perpignan*, the *Mareschal de Mesleraye* applied himself vigorously to perfect the *Batteries, Redoubts*, and other *Works*. Whilst the King of Spain was hourly perplexed with Cares and Anxieties, for this Important Place.

The Extremities to which it was reduc'd, hasten'd his Preparations for an effectual Relief. He sent Orders to the *Marquisses of Tarracuse, of Leganex and Mortaire*, to raise the Flower of *Aragon and Castile*.

The *Viceroy* of *Naples* furnished out a considerable *Fleet*; it being the *Catholick King's* Resolution, either to succour *Perpignan*, and raise that Siege, or take *Barcelona* by way of Reprizal.

In the mean while, the new *Mareschal de la Motte*, flash'd with the late Favour he received from his Master the *French King*, and spurr'd on with the Thirst of Glory; entered like a Torrent with his Troops into *Valentia*, which at that time lay naked and unguarded.

The first Thing he did, was to surprize a Convoy of the *Marquis* of *Leganez*, who were carrying an extraordinary Piece of Cannon to *Viveras*.

The *French* broke thro' their Foot, with their accustomed Fury, and killed more than thirty Horse, taking as many Prisoners. They sent the Cannon to the Camp at *Reoux*.

Thou seest, Sage *Minister*, how necessary a Qualification it is in a Sovereign Prince, to discern and reward the Merits of his Servants. Men of Virtue are animated with fresh Vigor, when their Actions are acknowledged. Of this the ever Victorious *Sultans* of the *Ottoman Empire* are very sensible, who value the Abilities and Services of their *Slaves*, before any Consideration of Noble Blood or Riches; raising Men from Nothing, to the highest Dignities of the *Empire*.

The *Mareschal*, after this Exploit, took the Towns of *Tamarit*, and *Moufon*; but the Castle belonging to the latter, was surrendred upon Articles the fourteenth of the last *Moon*.

Whilst these things were transacted on the Land, the *Navies* were not idle by Sea: The *Marquis* of *Breze* set upon the *Spanish Admiral*, as he lay at Anchor near *Viveros*; and, not being able to disengage the Vessel from the Shallows, he set it on Fire, together with another of equal Burden.

This

This was only an Exploit by the Bye, and as it lay in his Road to *Barcelona*, where the whole *Spanish* Fleet were arrived, with Design to assault the Town by Sea.

The *Marquis de Breze* made all the Sail he could toward them; but, the Wind not favouring his Design, he was forced to make use of his Gallies. In a word, the *Spaniards* lost four Ships in this Fight, and three more on the first of this *Moon*.

Thus *Péripignan* is in no likelihood of Relief. I will send thee all the Intelligence I receive of this important Siege.

Paris, 10th of the 8th *Moon*,
of the Year 1642.

LETTER XV.

To *Isof* his Kinsman.

I Have received thy Letter, and congratulate thy safe Return to *Constantinople*. The Blessing of *Mahomet* be upon thee, for the Sacrifice thou madest on *Abraham's* Mountain in my Behalf, and for the Alms thou gavest to blot out my Sins. Hadst thou sent me the *Sacred Relick* I desired, I would multiply Benedictions on *Isof* my Cousin. It is but a trifling Excuse to say, thou could'st not procure that which is denied to no *Pilgrim*. The *Emir of Mecca* expects that every one who visits that *Holy of Holies*, should purchase a Piece of the old Hanging, when it is yearly taken down. This is his Fee, and thou hast at once defrauded him of his Due, frustrated my Hopes, and weaken'd the Merit of thy Pilgrimage.

But I will not be querulous; perhaps thou wert afraid of wanting Money in the rest of thy Journey. Thy Letter is very short and full of Reserves, hardly vouchsafing to make an Apology for thy long Silence,
tho'

tho' it be now the nine and thirtieth *Moon* since thou first partedst from *Constantinople*, without giving me any Account what was become of thee.

Sometimes I thought thou wert over-whelm'd in the *Sands* of *Arabia*, or, that some wild Beast had devour'd thee. At other times, I imagined thou might'st die of Thirst, in those dry and barren *Deserts*. When the *Caravan* returned at the accustomed Time, and no Tidings of *Isof*, I could not divine, that thou wert gone into *Persia*, or that thou would'st travel through all the *East*, as thy Letter informs me.

I should be proud of my *Kinsman*, were I satisfied what Improvements he has made in so tedious a Journey. Thy Letter speaks thee not a Traveller, thou art a Churl in not communicating to me thy Adventures and Observations, in so many Countries as thou hast pass'd through.

Tell me, *Isof*, what was the Motive which put thee upon such a hazardous Fatigue? Thou wert a Man of great Faith to trust thy self to the Conduct of the *Persian*, who invited thee along with him. It is a Sign thou hast a roving Soul, or else thou wouldst not upon such easy Terms have abandon'd the Company of thy Fellow-Travellers and Friends, to join thy self to a Stranger; an Enemy to thy Nation, a *Heretick*. 'Tis true, a Peace was just then concluded between the *Grand Signior* and the *Sophi* of *Persia*; and so there was no Danger of thy being snapp'd for a Spy, and sacrificed to the Jealousy of *State*. But, thou exposed'st thy self to the *Capricio's* of Fortune, and the wavering Temper of a Man, who, for ought thou knewest, might have some ill Design upon thee.

Tell me, did'st not thou meet with great Temptations at *Ispahan*? Could'st thou withstand the Charms of *Persian* Luxury? It must needs be a surprizing Novelty, to see the Ladies of the *Court* frolicking

frollicking and revelling in the Houses of Pleasure without the City, so contrary to the austere Customs of our Women at *Constantinople*.

Well! I will believe thee chaste in the midst of Courtezans, sober in Company of Drunkards, and, that the Spark who pick'd thee up at *Medina* made no Attempts to debauch thy Virtue; yet thou can'st not blame this Raillery, when thou considerest the dissolute Manners of that Nation. And I will tell thee ingenuously, that I find it very irksome to abstain from Wine, in a Country where every Body drinks it but my self.

But, thou givest me no Character, of thy *Persian* Friend, or his Quality. He might, for ought I know, be some *Knight-Errant*, and thou his *Squire*, and so you rambled together up and down *Asia* to seek Adventures, for thou art not so complaisant as to tell me the Effect of thy *Travels*.

Had I been in thy Place, I should have made it my Business, to enquire into the Laws and Religions of those Countries through which I passed. I should have taken Notice of the Strength and Situation of their Cities and Castles; their Manner of Building and Fortifications; the Discipline of their Soldiers; what navigable Rivers they have, and which were the most eminent Places of Commerce and Traffick.

When thou wert in the *Court* of the *Great Mogul*, it had been worth thy Observation, to see the Grandeur of this Monarch, who never goes into the Field with less than two hundred thousand Men. Thou shouldest have remarked also the Use the *Indians* make of *Elephants* in their Battels. It had not been amiss to have cast an Eye into their Temples in this Country, where thou would'st have beheld the execrable Devotions of these *Idolaters*, who worship the *Devil* under hideous Forms. But above all, I should have been greedy to see the *Indian*

dian Women throw themselves into the Funeral Pile after their dead Husbands. And, before I parted from the Country, I should have sought the Conversation of their *Gymnosophists* or *Brachmans*. These are in so great Reputation for their Wisdom, Sanctity, and incorrupt Manners, that the greatest *Potestates* have recourse to them in all Difficulties, as to *divine Oracles*.

China also would have afforded thee Matter of Observation and Remark.

These People say of themselves, that they see with both Eyes, the *Mahometans* with one, and all the rest of the World are stark blind. But in my Opinion, the *Chineses* can be but pur-blind themselves, since they see no farther than the Mountains which environ their own Country; it not being permitted to the Subjects of that *Empire* to travel. Yet, to give them their due, they are a very ingenious People, envied by all the World for their Art in making *Porphyry*.

I should be glad to know, if whilst thou wert in this Country, thou ever sawest any of those sailing Wagons, which are said to be used there.

It would be very obliging, to send me a particular Relation of thy Travels these three Years. Thou wilt not be angry, that I am solicitous for thy Good. The End of Travelling is, to gain Experience and Wisdom. If thou hast attained this, I shall rejoice. The Desire of Knowledge has caused many famous Men to come about the World. This led *Pythagoras* into *Palestine* and *Egypt*. This made *Plato* leave *Athens*, to go and learn of *Archytas* the *Philosopher* at *Tarentum* in *Italy*. And the same Motive carried *Apolonius* through the greatest Part of *Asia* and *Africa*.

But, I would not have thee confine thy Search to their Measures. For they only coveted to know the Mysteries of Nature. Whereas, if thou travellest

travellst again; I would advise thee to acquaint thy self with the Constitutions of Kingdoms and States, whereby thou may'st be serviceable to our Great Master, the *Grand Signior*, Lord of the *seven Climates*, for whose Sake the *Elements* are restrained within their *Bounds*, and *Nature* itself keeps on her Course.

Cousin, I pray the great God to polish thy Soul with rational Principles, and make thee useful in thy Generation; for, no Man is born for himself. Adieu.

Paris, 13th of the 8th Moon,
of the Year 1642.

LETTER XVI.

To Berber Mustapha, Aga at Constantinople.

I Sent thee a Letter in the Conclusion of the last Year, concerning the Duke of *Lorrain*, and the Loss of his Estate: Since which he seems to have lost himself; being *excommunicated* by the *Pope*, who is to the *Christians*, what our *Musti* is to true Believers.

If thou knowest not what it is to be *excommunicated* by the *Pope*, I will inform thee in few Words.

Those who lie under this Censure, are forbid to enter into any of their *Churches*, or in the least to partake of what they esteem *Holy*. All *Christians* are commanded to shun their Company; they are esteemed as bad as *Hereticks*; banish'd human Society, and given over to the *Devil*.

The Occasion of passing this so severe a Sentence on a *Sovereign Prince*, thou wilt imagine was great; and yet it was only for putting away his first Wife, and marrying another. A Thing commonly pra-
ctised

etised all over the *East*. Should our *Muftis* have the same Power, there would be but few *Mussulmen* in the *sacred Mosques*.

But, these *Infidels* call Marriage a Great Sacrament, and esteem it as violated when a Man repudiates his Wife; *Divorces* being not allowed in any Part of *Christendom*, unless in Case of *Adultery*.

People talk variously of the *Pope's* Censure. Those who favour the Countess of *Cantecroix*, murmur at the *Excommunication*, calling it, a Breach of Privileges, an unheard of Innovation, an Attempt upon the Life of the Prince. They add also, that he ought first to have been cited, and his Cause heard by the Court, according to the *Canons* and *Decrees* of *Councils*.

On the other Hand, there are who justify this Proceeding of the *Pope*, and accuse the Duke of barbarous Ingratitude, for leaving his lawful Wife, by whom he got his Estate, and with whom he had lived many Years.

However, the Duke of *Lorrain* has published a *Protestation* against the *Pope's* Proceedings, and caused his *Procurator General* to do the like; writing Letters also to the *Presidents* and *Counsellors* of the *Sovereign Court* of *Lorrain* and *Barois*, commanding them not to take any Notice of the *Pope's* Censure; it being actually null and void, because contrary to the fundamental Laws of the Church.

It is to be observed here, that this *excommunicated* Prince in the Conclusion of his *Protest*, appeals nevertheless to the *Sovereign Bishop*, when he shall be better informed, still professing an eternal Obedience to the *Church*.

It is a strange unaccountable Power, the *Popes* of *Rome* claim over *Emperors* and *Princes*. In his publick Letters, *Briefs*, or *Patents*, he styles himself, the *Servant of the Servants of God*; yet, in his Actions, he assumes a *Sovereignty* over *Kings*, calling all
the

the Princes in *Christendom*, his Sons, and chastising them as such, when he sees Occasion. All this proceeds from the Difference they make between the temporal and the spiritual Sword. So, that when their Forces have been routed, the City of *Rome* sack'd, and themselves taken Prisoners by the Force of the former; yet they have at the same Time, by the Dint of the latter, subdued their Conquerors, and in the midst of Captivity celebrated a Triumph.

Spare not to command me, if thou canst propose any Method of doing thee Service.

God, the *Essence* of *Essences* purify us, and wash away our Imperfections.

Paris; 25th of the 8th Moon,
of the Year 1642.

LETTER XVII.

To Bedredin, Superior of the Dervises of
the Convent of Cogni in Natolia.

AR T thou alive, venerable old Man, or must I expect my Answer in the other World? I have often writ to thee, and more often enquired after thy Health, when I had Opportunity; but have received no Answer, nor heard any News of thee these seven Moons; which seem so many Years, to a Man who would be ready to die for Joy, could he receive the least Assurance that thou art yet alive.

Without Doubt, thou livest where ever thou art, and livest in perfect Joy and Peace, the Rewards of thy consummate Sanctity and Virtue. Either thou still enjoyest a Heaven on Earth, thy incorrupt Soul being a *Paradise* to itself; or, thou hast translated thy Residence from Earth to Heaven, to augment the Number and Joys of the *Blessed*.

Well!

Well! I will suppose and hope thou art alive, and that this Letter will come to thy Hand: I will therefore make thee an acceptable Present.

Thou hast often spoke with much Affection and Reverence of *Jesus the Messias* of the *Christians*, as all good *Mussulmen* ought to do; being taught by the *Alcoran* in several *Chapters*, that he was a *holy Prophet*, and in the Number of the divine *Favourites*.

I have met with an authentick Description of his Person in the King's Library; and have translated it into *Arabick* for thy Satisfaction. *Publius Lentulus* being *President* of *Judæa*, sent it to the *Senate* of *Rome*, when the Fame of *Jesus* began to spread abroad in the World. 'These are his Words.

THERE lives at this Time in *Judæa*, a Man of singular Virtue, whose Name is *Jesus Christ*. Whom the *Barbarians* esteem a Prophet; but his own Followers adore him as the Offspring of the immortal Gods. He calls back the Dead from their Graves, and heals all Sorts of Diseases with a Word or a Touch. He is tall and well-shaped; of an amiable, reverend Aspect; his Hair of a Colour that can hardly be match'd, falling into graceful Curls below his Ears, and very agreeably couching on his Shoulders, parted on the Crown of the Head like the *Nazarites*. His Fore-Head is smooth and large, his Cheeks without other Spot, save that of a lovely Red. His Nose and Mouth form'd with exquisite Symetry. His Beard thick, and of a Colour suitable to the Hair of his Head, reaching an Inch below his Chin, and parting in the middle like a Fork. His Eyes bright, clear and serene. He rebukes with Majesty, counsels with Mildness; his whole Address, whether in Word or Deed, being elegant and grave. No Man has seen him laugh; but he has wept frequently. He is very temperate, modest and wise. A Man, for his excellent

lent Beauty and divine Perfection, surpassing the Children of Men.

I send thee this *Picture* of the *Christians Messias*, not drawn by the Pencil of the Painter, but by the Pen of a *Roman Governor*; and therefore it may pass for authentick. I have often heard thee praise the *Original*, and condemn some too superstitious *Mussulmans*, who, in their mistaken Zeal for the *Alcoran*, have blasphemed this *holy Prophet*; a Man whom the *Alcoran* it self mentions in several *Chapters*, styling him, *The Breath and Word of God*.

Certainly, Malediction becomes not the Mouth of a *true Believer*; and he, who curses *God*; or any of the hundred and twenty four thousand *Prophets*, shall be excluded their Society in *Paradise*.

I give thee a final Adieu, O *holy Dervise*; desiring, that this Character of the *Messiah* may be transcribed in Letters of Gold on Silken Paper, and laid up in the *Library* of thy *Convent*. Adieu. Live for ever.

Paris, 24th of the 8th Moon,
of the Year 1642.

LETTER XVIII.

To the Kaimacham.

VARIOUS are the Discourses of People in this Place concerning the Reduction of *Asac*. For, *Paris*, like *Athens* of old, is the Receptacle of all the News in the World.

The *French* are naturally a *Martial People*, delighting much in the Affairs of *War*; and when the News came last Year of Raising the Siege of *Asac*, with all the Particulars of the Defendants
Bravery,

Bravery, notwithstanding the Union of so great Forces against them; they highly applauded the Valour and Constancy of the *Cossacks*, whom neither Threats nor Promises, gentle Means, nor vigorous Assaults could prevail upon to surrender up their Town, but forced their Besiegers to return home with the Loss of above twelve thousand *Turks*, besides *Moldavians*, *Walachians*, and *Tartars*.

But now they begin to change their Notes, and to admire the *invincible* Force of the *Ottoman* Arms, which hew their Way through the most formidable Difficulties, to lay *Empires*, *Kingdoms*, and *States* at the Feet of our *victorious Sultan*.

I have received a particular Account from *Nathan Ben Saddi*, of the taking of that City.. He tells me, that at the News of those great Preparations which were making by Land and Sea against it, the Inhabitants being denied the Protection of the *Muscovites*, which was their sole Refuge in this Extremity, abandoned the Town, carrying with them their Goods, and demolishing their Houses, so that there was but small Prey left for our Soldiers.

It is the general Discourse of this Court, that there is a Son born to *Sultan Ibrahim*. I should heartily rejoice, were I assured the News was true; but, there is no Dispatch as yet to confirm it. Besides, I have received Advice from *Constantinople*, which almost discourages me from ever hoping for so fortunate an Event.

God lengthen thy Days, and make thee happy both in this World, and in *Paradise*.

Paris, 25th of the 8th Moon,
of the Year 1642.

LETTER

LETTER XIX.

To Mustapha, Bassa of Silistria.

THOU hast no Reason to repine at the Exchange of thy Government, tho' thy present Power be circumscribed within narrower Limits than it was in *Egypt*. That *Granary* of the World, never afforded thee such a Harvest of Laurels as thou reapedst on the Banks of the *Black Sea*. The Conquest of *Asie* has loaded thee with Honours, and the Moderation thou hast in the midst of Triumphs, has captivated greater Numbers of the *Cossacks*, than could the Dint of thy Cymetar. Tho' the Foundations of Kingdoms are laid in Blood, yet the Superstructure is cemented with Clemency; and, the *Roman Cæsars*, by timely sheathing their Swords, fastened to their *Empire* the Provinces they had won by drawing them.

I am bound to write often to the *Ministers* of the *Port*, and all my Moments are consecrated to the Service of the *Grand Signier*, who has a Right to command all Mankind: Yet the Fame of thy late Victory reaching these Parts, and giving Occasion of Discourse, I stole this Time from my self, not from my *Great Master* (it being the Hour of Sleep) to tell thee what the World says of thee.

They do not compare thee to *Hannibal*, *Scipio*, or *Alexander the Great*; thou thy self would'st take him for a Flatterer, that should use such an Expression: But they say, the Method thou hast taken to sweeten the Calamities of the *Cossacks*, and invite them back to their abandoned Habitations, has some Resemblance with the Conduct of *Selim*, a *General* of *Orchanus's* Army; who after he had taken the City of *Prusa*, forbid his Soldiers, on Pain of Death, to touch the Goods of the Inhabitants, or commit any insolent Action. The Moderation of this Conqueror,

not

not only rendred the Citizens easy, and willing to submit to their *new Lord*; but, the Fame of it spreading abroad, he with little Bloodshed reduced all the adjoining Countries under Subjection.

It is reported of the great and victorious *Saladine*, that he took more Pleasure in winning the Hearts of his Enemies, than in conquering their Persons. This Prince had a Saying very common in his Mouth, *That he did the Office of a Barber and Gardiner, shaving the Superfluities; and pruning the Excrescencies, of overgrown Kingdoms and States, not destroying them Root and Branch.* 'Tis certain, he endeavoured in all his Conquests to mollify the Aversion of his Enemies, by Acts of Generosity.

Thou wilt expect some News from a Man in my Post, and I cannot entertain thee with more agreeable Intelligence, than what is the common Theme of Discourse at this Time.

Edward, Duke of *Parma*, has entered into the *Pope's* Territories with three thousand select Horse, where he marches dragooning up and down the Country, bringing Terror and Confusion where-ever he comes. He conquers without drawing his Sword, the *Pope's* Army flying before him.

This Prince is by Nature very fierce and active, and has a peculiar Gift of obliging his Soldiers, by treating them with a frank, affable Carriage, free from the stately Reservedness to which Men in Authority are accustomed. By this Deportment, he has insensibly stole their Affections; they are ready to follow him all over the World.

When the *Princes of Italy* fall out with one another, they generally engage the *French* and the *Spaniards* in the Quarrel. But the Duke of *Parma* refused the Assistance which the former proffered him of two thousand Men, provided they might be disposed in Garisons; he was jealous, lest the *French* designed to play their old Game; and, that
when

when they were once housed in his Cities and strong Holds, it would be difficult to unkennel them.

He has a new Way of winning Towns, carrying with him neither Infantry, Cannon, Ammunition, nor any other Provisions necessary to a Campaign. Yet when he approached towards *Smole* in his Road to *Bologna*, the Governor sent the Keys of the Town to him in his March; which he made no other Use of, than to give his Troops a Passage through the Place, resigning them up again. By these noble Acts, he paved himself an easy Way through the *Ecclesiastick* State; his Army being furnish'd with Victuals in Abundance, without Plunder or Insolency.

The first Occasion of this Quarrel proceeded from some Contempts put upon the *Prince of Parma*, at the Court of *Rome*, by the Nephews of *Pope Urban*: And the Disgusts have since been improved to that Height, as to engage the *State of Venice*, the *Grand Duke of Tuscany*, the *Duke of Modena*, and other *Princes*, in the Care of the general Interest of *Italy*.

They proceed with Mediations and Overtures of Peace in one Hand, whilst the Sword is brandish'd with the other; amusing one another with Treaties to gain Time. The Loss of *Castro*, a strong Town on the Borders of the *Ecclesiastick State*, spurs on the *Duke of Parma* to revenge himself on the *Barberini's*; whilst the *Republick of Venice* strives to mitigate his Fierceness, and accommodate Affairs, espousing his Cause, but fearful of his Rashness, lest his impetuous Humour should carry him to the Walls of *Rome*, and bring Things to Extremities. For, all the *Princes of Italy* profess an inviolate Obedience to the *Pope*, who seems to inherit the Authority of the ancient *Roman Emperors*.

Thou may'st comprehend by what I have said, how easy it were at such a Juncture, when all the *Principalities in Italy* are (as it were) disjointed, to bring them under the Yoke of a Foreign Power.

This

This is what the *Spaniards* and *French* have for a long Time been nibbling at: And, whereof the *Republick* of *Venice* are so jealous, that they never side with one Party to the Ruin of another, but endeavour to keep all the Interests of *Italy* in an *Equilibrium*, 'till they are reconciled and united, lest the Party which finds itself most weakened, should seek the Protection of one of those potent Crowns; who would not fail to strike two Strokes for themselves, if they are desired to strike one for the oppressed *Italian*.

The *Christians* call *Italy* the *Garden of Europe*; and if the Allusion may hold, the King of *Spain* has possessed himself of two stately *Grotto's* in it, *Naples* and *Milan*; yet, 'tis a Question, whether the Cost in maintaining these two Cities, will countervail the Honour of being their *Sovereign* at such a Distance. The same may be said of his Dominions in *Mexico* and *Peru*. This is the peculiar Happiness of the *Ottoman Empire*, that all the Members of so vast a Body lie contiguous to each other.

The *Monarch* of the *World above* and this *below*, increase the Territories of our *invincible Sultan*, and by continually supplying our Armies with such fortunate Leaders as *Mustapha*, subdue all Nations to the *true Faith*.

Paris, 29th of the 8th Moon,
of the Year 1642.

L E T T E R . XX.

To the Reis Effendi, Principal Secretary
of State.

I Have heard with Sorrow, the Disappointment of
Sultan's Forces met with in the taking of Ra
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The *Christians* accuse him of Breach of the Capitulations, on which a Peace was concluded for twenty Years, between the *Happy Port*, and the *Emperor of Germany*.

If the Stratagem by which they design'd to take this Town be truly related to me, it seems to be a Copy of the *Grecian Artifice* in taking *Troy*, bating the Difference of many Carts, and one Wooden Horse.

That Officer who discovered the Intrigues, tho' he had hunted in vain all the former part of the Day, yet returned with good Game at last, when he had ensnared our carted Soldiers within the Toils, got them within the Walls of the City, and drawn up the Draw-Bridge upon the Ambush which lay behind. The *Emperor*, it seems takes it mightily to Heart; and, as I hear, has sent an *Ambassador* to the *Port*, to complain of this Transaction.

The Court here is not very solicitous for his Interest, nor will they be much troubled to find that his *Ambassador* has but a cold Reception at *Constantinople*. For, the Differences between the Kings of *France* and the House of *Austria* are too deeply grounded, to suffer any good Understanding or Affection to take Place between them.

And the *Cardinal of Richlieu* was heard to say, not many Days ago, That, since the German Eagle was so greedy, he would give her a Bone to pick would break her Bill. This was spoken in relation to the *Emperor's* Encroachments on the *Palatinate*, and his Seizures of *Juliers* and *Treves*.

I am glad to hear that the League is renewed between the *Shining Port* and the King of *Persia*, that so the Nerves of the *Sacred Empire* may be wholly employed in *Hungary*.

Paris, 12th of the 9th Moon,
of the Year 1642.

D

L E T.

LETTER XXI.

To Enguruli Emir Cheik, a Man of the Law.

THIS *Western* World lies drown'd in Wickedness; or rather, it is set on Fire with Sin. I sweat while I am within the Confines of the Air of *Christendom*. An universal Pestilence infects the Souls of Men, from whence their Words breathe nothing but Contagion. Even such as one would take for *Holy Saints*, are mere *Cheats*; and like those Fruits that grow on the Banks of the Lake *Asphaltites*, they are fair and beautiful without, but bring them to the Touchstone, and you will find them mere Corruption and Rottenness within. The *Laity* openly wallow in all Debauchery and licentious Practices. Nor are the *Clergy* less exempt from secret Enormities; while the *Ecclesiastick* Vestments serve but as Cloaks to Pride, Ambition, Covetousness, and other concomitant Vices. The Sword of *Justice* itself, or, at least, that which ought to be so, serves to divide the Spoils of the *Poor*, the *Widow* and the *Orphan*. In *Court* and *Camp* all Offices are bought and sold, without regard to Merit or the Publick Good. He that bids highest, is first preferr'd; and, the best-money'd Chapman, is the most meritorious *Candidate*. These are the Escapes of Princes and the Designs of Favourites; whilst the Baseness of the one, abused by the Craft and Subtilty of the other, exposes Places of highest Trust, as in an Exchange, to become the merchandize of every Pedling Huckster: And brave and generous Souls are many Times put by, tho' the *Royal* Promise itself has pass'd in their Behalf. This is eminently the Unhappiness of the *French Court*: And, 'tis thought, the late Duke of *Lugnes* and the present *Cardinal Richlieu*, both of them Favourites to the present King, could not have

have swell'd their Coffers with such Heaps of Gold, but by these sinister Methods.

I am credibly inform'd by an old *French* Courtier, that *Monsieur Belville*, a Gentleman of the Province of *Languedoc*, spared not to pass this Reflection on the Duke of *Luyne*; even in the King's Presence. Being at *Bordeaux*, while the King celebrated his Nuptials with the *Infanta* of *Spain*, in a most magnificent Manner; one Day coming to the Court in his *Mourning-Coach*, (his Father being newly dead) he was reprehended by *Monsieur Cadinet*, younger Brother to the Duke of *Luyne*, for appearing at Court in such an extraordinary Time of Joy, with a *Mourning-Coach*: O, Sir, says *Belville*, the Bravery of your Brother's Coach, may excuse the Meanness of mine, since he borrowed all the Gold I had, to equip himself for this Triumphant Season. This I was told, by one that was present and heard the Words; and, the Occasion of them also he was not ignorant of, which was this:

Monsieur Belville being a Gentleman of a Noble Family, and one whose eminent Virtues and Services might have intitled him to some suitable Dignity, but being low in his Fortune, was not regarded or taken Notice of, till he address'd himself to the Duke of *Luyne*; who, upon the Receipt of fifteen hundred Crowns, promised him to make him *Cavalier* of the Order of the *Holy Ghost*, a Dignity next to that of the Peers of the *Realm*, and which is a fair step to it. But, instead of performing his Promise, after he had got his Money, he, by underhand Practices, procured him to be banished the Court, neither did he ever come near it till this Marriage aforesaid was taken in Hand; at which time his Father dying at *Bordeaux*, and being there also buried, he, by the Mediation of some Friend, procured a Repeal of his *Banishment*, that he might have an Opportunity of making the King sensible of

the Duke's Injustice. But, it took not the desired Effect; for, he was upon those Words, immediately imprisoned; where he soon after died of Grief. Thus is Oppression, Murder and Violence countenanc'd by Authority among these *Infidels*.

But thou, Sage Interpreter of our *Law*, and Patron of Virtue, vouchsafe me thy Counsel, that I may learn not to be corrupted by conversing with these *Uncircumcised*.

Paris, 12th of the 9th Moon,
of the Year 1642.

L E T T E R. XXII.

To the most Illustrious Vizir Azem, at the Port.

THE Enemies of the Ottoman Interest, ever since the Time that our late *invincible Sultan Amurath* had caused his Uncle *Mustapha* to be strangled, flatter'd themselves with the vain Hopes of seeing that *Royal Line* extinct; it being blaz'd abroad in all the Courts of *Christendom*, that *Sultan Amurath*, by excessive Use of Wine, had quite enervated his Natural Vigor, and rendred himself incapable of getting any more Children. And the private Charge which he gave to the *Bassa's* and *Grande'es* of the *Empire*, that in Case he died Issueless, they should translate the *Imperial Diadem* to the *Tartar*, was no Secret here. Every body look'd upon our present happy Sovereign, *Sultan Ibrahim*, as a Man design'd for a Sacrifice to his Brother's Hatred, and that he would not long survive the Fate of his Uncle *Mustapha*.

I have heard a grave and experienc'd Statesman say, that he hoped to see the *Ottoman Empire*. { at

ter the Death of *Amurath*) rent into as many and fatal Divisions, by the ambitious *Beglerbogs*, *Bassâ's* and other Governors of Provinces, as the *Empire* of *Alexander the Great* was, by the Commanders of his Army, after his Death; who shared it among themselves, and cantonized it into as many *Principalities*, as there were Captains to make Pretensions, either by Merit or the Sword.

But, Praise be to God, Lord of the Universe, the Sovereign Protector of the *Empire* established by his own Hands, the Hopes of the *Infidels* are defeated. *Ottoman* is not left without an Heir to sit upon the Throne, an Heir of his Blood, as well as of his *Empire*.

The Birth of *Sultan Mahomet* is no small News to *Europe*, after it had been generally reported, that his Father *Sultan Ibrahim* was Impotent. The Ladies of the Court here begin to entertain a better Opinion of him. And the *Grandeess* frame more Masculine Ideas of our Glorious Monarch.

God augment the Imperial Off-spring, and perpetuate the *Ottoman* Sway, till the Day of the Balance.

I bow my Forehead to the Carpets whereon thou treadest, and kiss the Hem of thy rich Vell. God increase thy Graces and Felicities.

Paris, 12th of the 9th Moon,
of the Year 1642.

LETTER XXIII.

To the same.

IT is not lawful for a *Slave* to pry into the Actions of his Sovereign Lord, much less to censure his Conduct with Boldness. But, miserable is that Prince, who, amongst all his pretended Friends and Servants, has none so Faithful and Discreet, as to warn him of Dangers which are ready to devour him.

D 3. I can-

I cannot but highly applaud the severity of thy Justice, in taking away the Life of that *Persian* Traytor last Year, who by his accursed Insinuations and Example, hastened the Death of our late *Victorious Sovereign, Sultan Amurath*, upon whom be the *Mercies of God*.

That *Heretick*, tho' an *Emir*, of the Race of our *Holy Prophet*, and adorned with the *Immarcescible Countour*, which is appropriated to Sanctity and Virtue ; yet, refrained not from *Idolatry*, being a daily Votary to *Bacchus*. He it was, who first taught the *Unfortunate Sultan* to drink Wine, which he afterwards practised to that Excess, as betray'd him to many inconveniencies, and at last to Death itself.

But, suffer me to ask thee, why thou dost not also take an equal Revenge on *Mustapha Bassa*, who was as guilty as the *Persian* ; being not only a Companion, but a zealous Promoter of the *Royal Debauches* ? It was he, who first propos'd that Fatal Match of drinking, which cast the *Sultan* into a Mortal Fever, of which he died in less than a Week.

I should not presume to say these things to thee, nor to call past Miscarriages to Remembrance, were I not certainly inform'd that the same *Mustapha* is practising his old Trade with the present *Sultan Ibrahim*, endeavouring to enervate the *Royal Blood*, and withdraw the *Sultan* from the just Observance of our *Holy Law*, to the impious Profanations of the *Infidels*. I am commanded to give Intelligence of all Important Affairs to thee, and the other *Great Ministers of State* : I thought none more weighty, than that which regards the Life of my *Sovereign*.

I have done my Duty. I leave the Process to thee, who art the Oracle of Government.

God direct thy Feet in the Path of Justice, which will assuredly lead thee to the Gardens of *Eden*, where thou shalt enjoy eternal Repose, and supreme Felicity.

Paris, 26th of the 9th Moon,
of the Year 1642.

L E T -

LETTER XXIV.

To the Venerable Mufti, Prince of the Religion of the Turks.

I Received the *Dispatch* of thy *Sanctity*, wherein thou hast renovated my *Soul*, and restored me to a sound Consistence of *Spirit*. My Doubts are vanish'd, I am no longer racked with torturing Scruples about my Conduct. Thy *Absolution* has obliterated the Sentence my Fears had pronounced on me.

As to the *Penance* thou hast enjoined me, it is Rational, and adapted to the Quality of my Crime. I have counterfeited a *Christian*, that I might the better perform the Duty of a *Mussulman*. I have seem'd devoutly attentive to the *Roman Missal*, that I might be instrumental to propagate the *Alcoran*. And, for this *Religious* Fault, thou requirest, that I should inform thee, how the *Christians* behave themselves in their *Temples*, where I have been so often a Spectator of their *Ceremonies*. I submit with an absolute Resignation, and a willing Compliance to thy *Venerable* Injunction; and, will briefly relate what I have observed.

These *Infidels* seem to be Ambitious of imitating the *Undeiled Religion*, and yet they prove but bad *Mimicks*; for, as we are taught to wash our Bodies before we enter the *Sacred Mosque*; so they, at the Entrance of their *Churches*, dip their Fingers in certain Vessels filled with Water and Salt, and sprinkle their Foreheads therewith; as though their Purity lay in a Swound, and were thus to be recovered to Life again; or, that the Uncleanliness of their whole Bodies, was contracted into the Face. They esteem the Water *Holy*, and yet they trifle with it as an *Indifferent* Thing. One would think, they should be desirous to bath themselves all over, and

let every Pore in their Skin imbibe the *Sanctified* Liquor: But, they seem rather to use it as a Charm; for, after they have sprinkled a few Drops on their Faces, and muttered to themselves two or three Words, they think they have chased all Impurity from them in a Fright, and boldly present themselves before the *Altars*. Herein also they deviate from the Practice of former *Chistians*, who (if their own *Church Histories* be true) were accustomed to wash their Arms and Feet in certain Cisterns, before they entred the *Temples*; whereof the *Fountains* and *Lavatories* remaining yet on the South Side of the *Holy* and *Magnificent Mosque* of *Sancta Sophia* at *Constantinople*, are a standing Testimony. For, the *Greek* Inscriptions shew, that some of them, at least, were contrived by the Builders of this glorious *Temple*, in the Time of *Justinian* the *Emperor*, for the Purification of such as came thither to worship. By which, 'tis manifest, that these *Modern Infidels* degenerate from those more *ancient* ones.

Another Thing offends me also, which is this: They believe the *Divinity* is present in their *Temples*, after a peculiar and extraordinary Manner, and yet they suffer Dogs to prophane them with their vilest Excrements. They spare for no Cost to adorn their *Churches*, and their *Altars* are enrich'd with invaluable Treasures of Silver, Gold and precious Stones; and yet, after all, they must become the Receptacles of the Dung of sordid Animals.

These wicked Wretches also walk up and down in these *Sacred Places*, talking of their common Affairs, as though they were on the *Exchange*, or in the *Market-Place*.

But, that which is to be had in greatest Abomination, is, that it is common for Men to make Love to the Women in *Churches*. They present themselves before the *Altars*, but, the *Saint* whom they invoke, is some beautiful Female. She engrosses

ses all their Devotions; to her they make their Vows. The amorous Youth adores his Mistress that kneels by him, laden perhaps with more Sins than himself. His Eyes may be fixed on the *Altar*, or, on the Pictures and Images, but his Tongue addresses to the more charming Idol near him. Or, if his Eyes are attentive on his *Prayer-Book*, he teaches it to speak nothing but the soft and effeminate Things of Love. Thus Assignations of *Lust* are made in the *House of Prayer*: and the Affairs of *Cupid* managed under the Mask of *Religion*. They fight the Battels of *Venus* under the Banner of their *God*.

I tell thee, *Venerable Interpreter* of the *Divine Law*, that the Sight of these Things has sometimes inflamed my Zeal to that Height, as had it not been for an earnest Desire to do some extraordinary Service to the *Grand Signior* (which obliged me to take Care of my self) I should certainly have transfixt these profane Mockers of *God* on the Spot, and sacrificed them to a Zeal, which thou, who art *Piety* it self, would'st not, I believe, reprehend.

I fold my Arms, *most Venerable Sovereign of Religion*, and wrapping my self in profound Humility, I fall prostrate to the Earth; begging thy effectual Blessing and Intercession, that I may be admitted into the Number of the *Happy* in *Paradise*.

Paris, 26th of the 9th Moon,
of the Year 1642.

L E T T E R XXV.

*To the Vizir Azem, Prince Director of the
Affairs of the Ottoman Empire.*

THE Notices I have of the *Present State* of *England*, (in Compliance with thy Commands) are

not gained without some Difficulty. It is not easy for a Man that sits in his Chamber at *Paris*, to pry into the Cabinets of *Foreign Courts*: Yet I will communicate to thee some Intelligences, which thou could'st not learn from the *English Ambassador* at the *Port*; nor from all the Travellers of that Nation, residing at *Constantinople*, *Smyrna* and *Aleppo*.

There is a *Jew* whom they call *De Lopez*, a Confident and Emissary of *Cardinal Richlieu*, whom he employs both at Home and Abroad in several private Negotiations and Intrigues. I have insinuated into this Man's Familiarity, and (if I may so express it) I have riveted my self into his Heart. He treats me with an Assurance void of Jealousy; and there is no Folding or Angle in his Breast, which I do not easily penetrate. I make use of him as an *Optick*, through which I peep into the *Cardinal's* Secrets, and, as a Mirror, in which I behold the true Face of many disguis'd Affairs, transacted in the remotest Corners of *Europe*; there being hardly any Thing of Moment done in the *Courts of Christian Princes*, wherein the *Cardinal* has not a Finger. He seems to be the *Genius* or *Soul of Christendom*, communicating Motion, Activity and Heat, to all the grand Intrigues now on Foot in these *Western Parts* of the World.

The *Commutations of England*, seem to be a complicated *Distemper* of the *State*, rising from several Causes, drawn to a Head by the dextrous Artifice of this *Busy Spirit*. The present King of the *Island*, came to the Crown with no small Disadvantages; his Father having exhausted the *Treasury*, and left him deeply in Debt. He had no small Number of the *Blood Royal* to maintain; which kind of Charges, thou knowest, our *Glorious Sultans*, tho' they be Masters of infinite Riches, endeavour to avoid, by marrying their Daughters and Nieces, whilst yet Infants, to some of the most Potent and Wealthy *Bassa's*, that so their Port might be kept up, without burdening

burdening the *Royal Coffers*. But the *Infidel Princes* are wanting in this frugal Providence. In the Reign of King *James* (this King's Father) *England* lay at Ease, slumbering in the Downy Bed of Peace; she wallowed in Pleasures, and had no other Unhappiness, but in being too Happy. Her Affluence and Idleness, affected the *State* with a *Pletbory*. The Publick Health cannot be long conserved, without the moderate Exercise of War. *Charles*, after the Death of the *Old King*, being established in the *Throne*, committed the Affairs of *State*, to the Management of his *Ministers*; never examining the *Treasury*, nor calling to an Account his *Officers*, but indulged himself in the Pleasures most agreeable to his youthful *Genius*. He hunted in the Forests, whilst the *Grandeess*, whom he entrusted with his Revenues and the publick Conduct, had another Game to pursue, postponing their Master's Interest, and that of the Nation, to their own private Avarice. The *Favourite Minister* held a secret Correspondence with *Cardinal Richlieu*, and, by this Means, the *Court* was filled with *French Pensioners*; countenanced also by the Authority of the *Queen*, who was the *Daughter of France*.

It had been before agreed in the *Articles* of the *Marriage*, that the *Queen of England* should have a prefixed Number of *French* Servants. But they, not content with their Domestick Employments, and Attendance on her Person, sought the Management of that Estate, which King *Charles* had settled on her as a *Dowry*. This would by no means agree with the Constitutions of the *English*. That *Island* is a *Little World* by itself; and the Inhabitants boast of an Original Freedom of Birth, which is not so much as dreamt of in all the Dominions of our *Invincible Sultans*. Tho' the *English* have several times been invaded and subdued, by the *Saxons*, *Danes*, and *French*; yet it has been rather by Composition than

than Extremity of War: Or, if it may be called a *Conquest*, the *Victors* have been forced to yield to the *Vanquished*, in assuring them their Ancient Laws, Privileges and Customs: There is no Nation in the World more jealous of this their pretended Birth-right. And therefore to avoid all Occasions of giving Offence to the *Nobles* and *Gentry*, the *King* perceiving the insolent Demands and Carriage of the *French Courtiers*, commanded them all, save a few Creatures of the *Favourite Duke*, to depart the *Kingdom*. This much disgusted the *Queen*; and *Cardinal Richlieu* was glad of the Opportunity to incense the *King of France*. *Lewis* was nettled at the Affront offered to his Sister: Yet, by the Dexterity of the *Mareschal Bassompierre*, his *Ambassador* at the *English Court*, Things were in a way of Accommodation; when all was quash'd by the Seizure which the *French* made of several *English Ships*; and so a War commenced, far more fatal in its Consequences to *England* than to *France*.

The *King of England* roused from his Pleasures and Divertisements, by the Preparations of his Potent Neighbour, began to look about him, and consult the Publick Safety. But, when he examined his *Treasury*, he found it empty, or at least at a very low Ebb.

Behold here, *Supreme Bassa*, a Stroke of *Destiny*, a Concurrence of Causes, seeming remote and small in their first Appearance; but, in their Process, uniting and involving that Kingdom in Ruin.

Charles could not carry on a War with *France*, without asking Aid of the *Sovereign Divan* (which they call the *Parliament*) of that Nation. It is a *Senate* composed of above seven hundred of the *Nobility* and *Gentry* of the Land. These have the Power to make Laws, raise Taxes, and redress the Grievances of the *Kingdom*. It was an ill Season to ask the Assistance of his *Subjects*, who had already conceived an Aversion for the *Royal Dignity*. However,
a migh-

a mighty Fleet was order'd to be rigg'd and mann'd out. Cardinal Richieu, from afar, beheld the approaching Storm, and knew not how to divert it from falling on France, but by corrupting the *English Favourite*: De Lopez, from whom I receiv'd this Intelligence, was employed in the Affair; he was sent to London, which is the Metropolis of England, and the Place where the King usually keeps his Court. It was an expensive Negotiation, and cost the Cardinal forty thousand *Dollars*, which is equivalent to three millions and two hundred thousand of our *Shells*. With this vast Bribe, he profelyted the *Favourite*, Duke to the Interest of France. The *English Navy* consisted of an hundred and fifty Sail, having also twelve thousand Land-men on Board. It was agreed between them, that the *English Minister* should procure himself to be made *Admiral* of these *Marine Forces*. His indulgent Master could deny nothing to the Man whom he had entrusted with the Sway of the Government. Now the King of France might sleep at quiet, since the *English Ships* sail'd with a *French Wind*. They landed upon the Island of *Ree*, but their Actions were altogether *Theatrical*; and more shew of War, without any real Execution. The *English General*, manifestly omitting the proper Methods, and favourable Opportunities of winning that Island: His Conduct speaking, as if he came there rather to compliment than to fight.

These Things made a harsh Sound in England, and the Nobles resent'd ill the double-dealing of the Duke of Buckingham (so was the *English General* call'd.) In fine, the bad Success of their Forces, the Expences they had been at, and the Disgrace they suffer'd in this War, (four and forty of their Colours being carried to Paris, and hang up in the Chief Temple of this City, as Trophies of the French Victory) incens'd the Generality of the *English Nation* against the King and the Government; they began to

to accuse him in their Cabals, of Male-Administration; and the Favourite Duke was a while after stabbed by a Russian, whom the Malecontents had hired to execute their Revenge.

The Affections of the *English* appeared every day more and more alienated from the King. And *Cardinal Richieu* had there his Agents, who were not wanting to foment the Publick Discontents, and by divers Artifices to draw the credulous People into Factions. The *French Pensioners* were instructed to deport themselves in a Manner every way offensive to the Nation. Black and threatening Clouds seemed to hang over the *Court of England*, exhaled from the ill Blood of the *Subjects*. The *Royal Dignity* went Retrograde; and all Things tended to obscure the Lustre of the Crown. Yet there passed some Years, before things came to Extremities; and Matters tho' ripened, yet were not brought to an open Rupture, till *Scotland* lanced the Sore.

This Nation is subject to the Crown of *England*, and makes one half of the *Island of Great Britain*. They are a Warlike People, patient of Labour, accustomed to the Rigor of an extreme Cold Climate, great Travellers, Subtle, Proud and Inconstant.

After that which some call *Heresy*, others a *Reformation*, had begun to alienate many *Kingdoms* and *Provinces* from the *Roman Church*; the *Scots*, greedy of Novelties, and spurred on by the ambitious Pretexts of one of their *Grandeers* (who under the Mask of Religion sought the Crown) introduc'd Innovations into their *Church*. They shook off at once all their *Obedience* to the *Pope*, and set up such a *Form of Religious Discipline*, as was altogether *Antimonarchical*; and their *Preachers* ceased not to instill into the Hearts of the People *Democratick Principles*. Thus continued Affairs, till, King *Charles*, not insensible of these Things, and willing to new Model that *Church*, they took up Arms against him, knowing

knowing that he would not be able to raise Forces to chastise them, without calling a *Parliament*. The *Parliament* of *England* was at that time full of *Scottish* Profelytes, Men of Seditious and Turbulent Principles: So that the King was like to find but little Favour among them. However, by the Assistance of some Loyal Nobles and Gentlemen, he marches into *Scotland* at the Head of an Army. Not a Blow was struck on either side; but all Differences were composed, and hush'd up by a *Treaty*. Yet, soon after, the *Scots* entered into *England* with an Army, being underhand invited in by their Partizans in *England*. The King is a second Time forc'd to throw himself upon his *Parliament* for Money; but they, instead of granting him any, fell to examining his past Conduct, complaining and desiring a Redress of several Irregularities in his Administration. There were those who failed not to put in Execution the Designs and Instructions of *Cardinal Richlieu*; he had his Agents up and down the Kingdom, who insinuated Jealousies and Heart-burnings into the Gentry and People of the Land. The King was represented every where as a Tyrant, and all his Actions were misconstrued.

Signior Rosetti, the *Pope's Nuncio* at the *English Court*, besides his Instructions from the *Roman Pontiff*, held a strict Intelligence with the *Cardinal*. His Business at this *Court*, was publicly to the *Queen* (who professed an Obedience to the *See of Rome*) but privately he was order'd to negotiate an Accommodation between the *Roman* and *English Churches*. *Cardinal Richlieu* thought to strike two Marks with one Blow, that is, to embroil the *State of England*, and procure himself the greater Esteem with the *Roman Court*. He appears very Zealous for the Conversion of *England*; and in order to it, allows a considerable Pension to *Signior Rosetti*: Instructing him withal, to shew his utmost Dexterity, in

in gaining the *Courtiers* and *Grandees* of that Nation to his Side.

He knew the *Genius* of the *English*, and, that there was nothing so offensive to that Nation, as the *Papal* Power and Religion. Wherefore, *De Lopez* was order'd to pay *Signior Rosetti* vast Sums of Money, that so there might be nothing wanting to proselyte the *Courtiers*; knowing that they would act insolently, and disgust the *Protestants*, and so increase the publick Aversion for the *Regal* Authority. There was also another Agent at the *English Court*, who was Secretary to *Cardinal Barberini*, a Man no less industrious than the other in advancing the *Roman* Interest. He held a strict Correspondence with some of the *Chief Ministers*, especially with the *Principal Secretary of State*. Whilst these were doing their Master's Business at the *Court*, there were others no less Active in the City, where they endeavoured to create a Party and raise Factions, insinuating themselves into the Acquaintance of the most eminent Merchants and other Citizens; representing to them the dangerous Consequences of *Signior Rosetti's* Residence at the *Court*; glancing at every Thing which look'd like a false Step in the King's Conduct; alarming them with Fears and Apprehensions of being subjected to a *Foreign* Power; and using all their Arts to nourish *Popular* Dissatisfaction.

The *Scots*, about this Time, made another Incur-sion into *England*. A *Parliament* was called, but no Good done. The *King's* Necessities made them grow High in their Demands and Carriage, and all things tended to a general Defection.

A while after, the *Irish* revolted, and massacred above a hundred thousand *English*. The *King* is accused for being privy to it: Tumults are raised, who, in a threatening Manner, seemed to besiege the *Royal Palaces*, calling out for Justice; not much
unlike

unlike the Sedition of our *Janizaries*, when they are displeased with the Conduct of our glorious *Sultans*, or his *Prime Ministers of State*.

In fine, the Misunderstandings between the *King* and the *Parliament* grew to that Height, as induc'd the *King* to withdraw from the *Capital City*, about the Beginning of this Year. And, in the following *Moon*, he sent the *Queen* with her *Daughter* into *Holland*, that they might pass away the Time in the Court of the *Prince of Orange*, 'till this Storm was blown over.

In the interim, the *King* sends Letters to the *Parliament*, persuading them to consult the Publick Peace; but all was to no Purpose; they seize upon all the *Strong Holds* and *Castles* they could; so that, when the *King* came to one of his Garison'd Towns, the Gates were shut up against him, and he was denied Entrance by the *Governor*. The *Parliament* lifts an Army, and the *King* set up his *Royal Standard* in the last *Moon*. Since which, there has been nothing of Action between them, but the Armies are drawing near each other.

I will inform thee of all Particulars as they come to my Knowledge. But the Packet-Boats from the *Island* come not so frequently during the Disturbance, as they have done formerly.

I beseech the *Creator* of all Things, to defend our *Invincible Sultan* from the seditious Practices of his *Subjects*; and make thee Instrumental, to establish and aggrandize the *Ottoman Empire*.

Paris, 29th of the 9th *Moon*,
of the Year 1642.

L. E. T.

L E T T E R XXVI.

To Abdel Melec Muli Omar, Superintendent of the College of Sciences at Fez.

WHEN I write to thee, 'tis with a Respect equal to that which I pay to the *Emirs*, the *Descendants* of our *Holy Prophet*, since thou art sprung from the noble Stem of the Ancient *Saracens*; the Blood of the celebrated *Omar*, *Successor* to the *Divine Lawgiver*, streaming in thy Veins.

I revere the Banner carried into *Egypt* by thy *Renowned Progenitor*, before which the *Grecians* fled astonished, as at a Sign sent from Heaven of their approaching Ruin. This sacred Piece of Antiquity I have seen at *Medina*, where 'tis repositied in the *Chancel* of the *Babylonian Caliphs*. I have honoured it with a Pious Veneration; but much greater is my Regard to thee, who art a living Relick of that *Illustrious House*.

Permit me, Venerable Sage, to converse with thee a little, after the manner of a Pupil; with thee, I say, who art a Fountain of Sapience; for, besides thy perfect Knowledge of the *Divine Law*, thou art accomplished with all human *Literature*.

There is a Man in these Parts of a large Soul and elevated Speculations, who stiffly maintains, that the Earth moves, and the Sun stands still. He is not the first that broach'd this Doctrine, it has had several learned *Patrons*, but he has highly improv'd the *Theory*. His Reasons for it, have almost the Force of *Mathematical Demonstrations*; and nothing seems to oppose him, but the Authority of *Moses*, and the *Hebrew Scriptures*. The *Christians* will not approve of any *Philosophy*, which interferes
with

with that which they call the *Bible*; and yet their Practice gives a perpetual Lye to the Contents of that Book. Surely there is no *Envy* in the *Deity*; and he that is *Omniscient*, will not punish Men for improving their Knowledge. The Study of *Nature*, is full of innocent Delights, and he that gave to Man an Appetite of Science, has not forbid him to gratify it with its proper Objects. Nor can I see how this *New Philosophy* contradicts any more than the bare Letter of their *Bible*, (for I have read it in several Languages;) And the *Jews* who are the *Guardians* of the *Original Hebrew*, allow a *Cabbalistical* Interpretation far different from the *Lit-teral*: So does the *Arabian Prince* and *Philosopher*, *Avicen*, interpret those Versicles in our *Holy Alcoran*, (which treat of *Paradise*) in a Sense far more refined than the Letter seems to import. In reading such *Mysterious Books*, it is necessary to practise a learned *Chymistry*, to sublimate the gross external Sense of the Words, and to extract the Spirit and Soul of the Discourse.

That the Sun is the Centre of this our Planetary World, and that the Earth with the rest of the Planets move round about it, is a *Thesis* which keeps exact Touch with human Reason, and seems naturally to square with our intellectual Faculties. It sets all the Wheels of this great and wonderful *Machine*, in a regular and proportionate Circulation. It gives the truest Account of the Retrograde Motions of the Planets. *Ptolemy's* System of the World, seems to romance upon the Sun, Moon, and Stars, in assigning them hourly such prodigious Journeys through the Heavens, as are inconsistent with the Laws of Motion. And *Tycho Brahe* was but a Botcher, in patching up the Orbs with his *Eccentrics*, *Epicycles*, &c. The former keeps the fixed Stars in an endless and unconceivable Hurry; the latter involves the Planets in a Heav-
ly

ly Perplexity. Both come far short of *Copernicus*, that excellent *Astronomer*, who by placing the Sun in the Centre of the World, has solv'd all the Appearances of *Nature* with the most exact Analogy to Truth. Nor is the Argument taken from our Sense of any Force, since it invalidates the Motion of the Sun as well as that of the Earth: Nay, it is more incongruous, that the Sun should move so many hundred thousand Miles every Hour, and we not perceive him to stir a Hair's Breadth at a Time. But I will not intrench farther on thy Patience, nor run the Risque of a *Vertigo*, by pursuing the swift Orbicular Motions of *Nature*. It matters not much whether the Sun stands still, or the Earth, provided we run the Race that is appointed us, so as to gain the Prize. Yet I will ask thy Judgment on another Point, which Men of high Reaches have started.

There are some learned Men, who say the Moon and rest of the Planets are habitable as our Globe is. For my Part, to speak freely, I could wish it were true, it is a sociable Doctrine. It has made me melancholy sometimes, when I have cast my Eyes upwards, to think all those ample Tracts in the Firmament should be void of Inhabitants, and yet scarce a Turf of our Dunghil Earth to be found without its Domesticks. It is demonstrable to the Eye, that the Moon is an Opaque Body like this Globe whereon we tread, having no other Light but what it borrows from the Sun. Where is the Heresy then in supposing that it is created for a like Use? I hope the *Sacred Empire* of the *Musulmans* will not stain itself with such a Barbarous Murder, as was committed on *Vigilius* a certain *Christian Bishop*, who was burnt by the Decree of the *Roman Church* for Asserting the *Antipodes*; Truth which all Nations are now sensible of, since the Improvement of Navigation and Traffick. Any
ye

yet *Galileus* had like to have undergone the same Sentence at *Rome*, within these ten Years, for maintaining the Earth's Motion, and that the Sun is the fixed Centre of the World; Nothing but his Recantation being sufficient to have sav'd him. Such Severities choak the growth of Learning, and stop the Progress which would otherwise be made in Arts and Sciences.

Happy are the Students that live under thy auspicious *Patronage*, in that fruitful *Seminary* of *Philosophers*, where the *Mysteries* of God and Nature are taught, free from the prophane Licentiousness of the ancient *Pagans*, or the superstitious Rigours of Modern *Infidels*.

I pray the *Sovereign Intelligence* not to withdraw from thee his divine Influence, nor restrain the Flood of Light that has been let loose on thy Soul; but that thou may'st overflow like *Nilus*, and enlighten not only *Africk*, but the whole World with some new Discovery.

Paris, 29th of the 9th Moon,
of the Year 1642.

L E T T E R XXVII.

To Cara Haly, the Physician at Constantinople.

THE *Western Philosophers*, especially those who follow the Sentiments of *Monsieur des Cartes*, maintain, that the Souls of all living Creatures (except Men) are Material and Mortal; that a Beast is but a Machine, like a Watch or Clock, not actuated or inform'd by any *Spirit* distinct from the *Body*, but moved to the Performance of all natural Actions by mere Corporal Mechanism, set on Work by various Impulses from External Objects.

In

In this they oppose *Aristotle*, and all the Sages of the *East*. And thou knowest that our *Arabian* Doctors are of a contrary Opinion, who ascribe Reason, Discourse, and Immortality, to the Souls of Beasts, as well as to those of Men; having assigned particular Apartments for *Elborach*, the Beast which carried our *Holy Prophet* from *Mecca* to *Jerusalem*; for the *Ram* which *Abraham* sacrificed instead of his Son *Isaac*; for the *Cow* of *Moses*, the *Pismire* of *Solomon*, the *Whale* which saved *Jonas*, the *Raven* which fed *Elijah*, the *Ass* which rebuked *Balaam*, and in general, for all the *Camels* which have the Honour to carry the *Sacred Alcoran* to *Mecca*.

I will suspend my Belief of their being entertain'd in *Paradise*, 'till I shall have the Happiness to see them there; but I cannot however acquiesce to the Opinions of these *Modern Philosophers*, who assert their Souls to be mere Matter. The Bodies both of Men and Beasts, I own perform all Motions by Mechanick Rules; but that Mechanism is guided by a higher Principle than the fortuitous Impulse of external Agents, in Beasts as well as Men.

All Animals seem to me to be endued with a Faculty, which if it may not be called Reason, yet is something analagous to it, for which we want a proper Name. And of this Mind were *Empedocles*, *Pythagoras*, *Plotinus* and *Porphyry*, with many other Ancient Sages: Tho' this Faculty is more eminently conspicuous in some kinds of Beasts than in others.

I cannot but admire the Regular Architecture of *Bees*, their Industry and Politick OEconomy vying with the most excellent Form and Administration of Government among Men. 'Tis with no less Pleasure I behold the *Spider*, when with exquisite Art she builds her little silken Palace, and lays her fine wrought Trains to catch the unwary Fly. 'Tis equally pleasant and diverting to observe the Conduct of the *Pismires*, their prudent Forecast; how they
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trudge up and down all the Summer, to lay up a sufficient Stock of Provender for the barren Winter. There is no kind of Bird, four-footed Beast or Fish, which does not confute this *Cartesian Hypothesis*.

It is credibly reported by *Porphry*, that in the *East Indies* there is a Beast which they call a *Hyana*, which approaching near the Villages will imitate a Man's Voice, and call the Inhabitants by their Names; if they come out of their Houses, 'twill seize on the first that comes to hand, and devour him. The *Dog*, the *Ape*, the *Elephant*, with many other four-footed Beasts, afford us manifest *Specimens* of Reason, or something very like it.

Who has not heard of the Love which *Dolphins* bear to Men? *Pliny* relates a pretty Story of a *Dolphin* that frequented the Lake *Lucrinus* in *Italy*, and being often fed from the Shore by a certain School-Boy, grew at length so familiar as to come at a call. We also read of another, who took the Musician *Arrion* on his Back (when cast into the Sea by cruel Sailors) and carried him safe to Shore.

Can all these Actions proceed from mere Matter? In my Opinion 'tis as easy to defend, that human Nature it self is but Matter so and so modified; and that all the Bustle Men keep in the World, is but the Effect of a better Composition of Body, the Result of a more perfect and refined Machine.

I easily agree, that we far excel the other living Creatures in all the Operations of our Souls, and Exercises of our Reason: Yet we have our Defects as well as they; and this I esteem as one of the greatest, to deny them any share in Reason, who so far excel us in Sense.

It is a culpable Pride and Envy in Men, thus to blast the Reputation of their animal Kindred, from which Vices I know thou art free.

God that has made use of the Tongue of a silly Ass to reprove the Folly of a Wise Man in his own

own Conceit, illuminate our Understanding in the Mysteries of his *Law*.

Paris, 24th of the 10th Moon,
of the Year 1642.

L E T T E R XXVIII.

To Hassien Bassa.

THY Commands I receive as Marks of thy Esteem and good Will, which I desire may be perpetual. Thou hast an eminent Share in the Favour of our *August Emperor*; and I shall study to merit thy Protection, by all the dutiful Offices that can be expected from a Slave in my Station.

There is nothing so much conduces to establish a permanent Friendship, as a right Understanding. The Souls of Friends are first warp'd by Misapprehensions. I would not have thee think of me, as I do of my self; that would prompt thee to Contempt; nor, as the *French* do, who take me for *Titus of Moldavia*; but look upon me (whatever my Failings are) as a Man that values and practises the incorrupt Fidelity of the first Ages. I abhor Treachery, and, for that Reason, am often forced to make an officious Lye: Yet I do not prostitute my Conscience, having the *Musti's* Dispensation. Whenever it shall be told thee, that *Mahmut* degenerates, suspect the Slanderer; perhaps he would supplant me. I am not fond of my *Commission*, but I dread to lose the *Sultan's* Favour: Whosoever deprives me of that, robs me of my *Honour*, which is dearer to me than my *Life*.

By what I have said, thou wilt perceive, that I am not ignorant of the ill Offices which *Ikingi Cap Oglani* has done me. The Man aspires, and is env

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eds : Were I in his Post, I would not exchange the Honour and Felicity of educating the *Royal Pages* of the *Seraglio*, for an Employment attended with infinite Hazards, and no less Trouble, as is that of *Mahmut*. If he be expert in the *French* Tongue, there are those that excel him; and Language is but the Shell of more substantial Accomplishments. Every *Linguist* is not fit to be employed in the *Secrets of State*; neither are all *Pedagogues Politicians*.

I am startled at the Ambition of a Man, who, because he had studied at *Athens*, thinks himself worthy of the Confidences of the mysterious *Port*, which arbitrates the Fate of all the Kingdoms in the World, If this be not his Aim, why does he daily traduce me? Why does he paint me to the Ministers of the *Divan*, in black and odious Colours, persuading them it is my natural Complexion? He is not content with the Calumnies he himself throws on me, but has corrupted *Solyman* my Cousin, and hired him to represent me to the *Kaimacham*: And, that he might be sure to strike home, he has drawn to his Party *Shashim Iftbam*, the *Black Eunuch*.

I sent *Solyman* a Letter last Year full of Reproofs, not knowing who had set him at Work: I hope it had some good Effect on him, tho' late. 'Tis from him I receiv'd this Intelligence. He seems to repent of his Malice, telling me, that this *Ikingi-Cap-Oglani*, had so artificially possessed him with a Belief of my Perfidiousness, that he thought he did good Service to God and the *Grand Signior* to rail at me; but that the *Kaimacham* afterwards convinced him of my Innocence. This was the Substance of his Letter, and he concludes it with begging my Pardon.

I tell thee, Illustrious *Bassa*, that tho' the Wounds which are given by the Tongue of a Slanderer, be deeper than those which are given by the Sword; and I could sooner pardon him who fought manfully to take away my Life, than he which basely

murders my good Name; yet, I attribute my Kinsman's Fault to youthful Error, and a loyal Mistake; and I love him the better, for hating any one that he could imagine would prove Unfaithful, and a Traytor to God and the Grand Signior.

May the benign Heavens bless thee with their good Influences, and prosper thee in all Things.

Paris, 6th of the 11th Moon,
of the Year 1642.

L E T T E R XXIX.

To Solyman his Cousin at Constantinople.

TH Y Apology is rational and modest, and I am glad to be thus happily deceiv'd. Thou seest the *Kaimacham*, with the other *Ministers* of the *Port*, have too good an Opinion of me to listen to the Insinuations of designing Men; and *Ikingi-Cap-Oglani* was out of his Byas, when he defam'd the *Loyal Mahmut*; and, the *Black Eunuch* had better been watching the Ladies, than wounding my Reputation with his envenom'd Tongue. I wish thee hereafter to avoid all Company that profess a Kindness to thee, which thou may'st but so much as suspect to be forc'd.

Thou askest my Counsel how to conduct thy self toward thy first Wife, of whom thou speakest both well and ill. Thou believest her faithful and chaste; thou knowest her to be industrious and careful of her Family; good-natur'd, flexible and obliging; but thou accusest her of a violent and haughty Spirit, fiercely passionate, and of a provoking Tongue. She daily and hourly reflects upon thy Marriages will play the School-Mistress with thee, pretending to correct, reprove, instruct, and guide thee in a

thy Actions. In fine thou complaineſt that thou canſt not enjoy Tranquility with her.

I tell thee, Kinsman, thou ſhould'ſt have applied thy ſelf to the *Imam's* and *Derviſes* in this Caſe; or, at leaſt, to ſuch as have had Experience of a married Life. Their Sentence would be more Authentick, than what thou canſt expect from me. But ſince thou haſt made Choice of my Counſel, I will give thee the beſt I can.

Thou wilt, in my Opinion, find it difficult to be happy with or without this Woman. She is given thee by *Fate*, to poize the Balance of thy Life; that neither too much Eaſe nor Pain, Exceſs of Joy or Grief, ſhould turn the doubtful Scales of Senſe, and make thee either ſwim in Floods of Pleaſure uncontrouled, or ſink in Mire of baneful Grief and Melancholy.

The chäſte Fidelity, which thou believeſt her endued with, cannot be valued at too high a Rate. It is a Virtue which renders Woman adorable. Likewiſe, her Diligence and Care, her Reſpect and Devoir, her eaſie Temper and good Nature, are Qualities which cannot but charm thee. Should'ſt thou deal unkindly by her, thy generous Soul would regret it the next Moment. Nay, ſhould'ſt thou take the common Courſe, and diſmiſs her with a *Bill of Divorce*, according to the Law, thou would'ſt repent the Deed within twice four and twenty Hours.

And yet, I muſt confeſs, 'tis hard to be confined to a fierce Woman's Tongue, to bear Reproaches and Contumelies, Contempts and Deſiances, Lectures and other Female Diſcipline. Who, that's a Man, can brook ſuch Slavery? Who, that has but a Spark of Fire within this Hulk of Clay, can ſtoop to ſuch ignoble and unmanly Softneſs? I cannot counſel thee to ſuch an abject Tameneſs of Spirit. Man is Lord of all his Fellow-Creatures; the fierceſt Beaſts ſubmit to his Imperial Sway: Woman alone, ambi-

ous Woman, disputes the Government with him. But, 'tis his Right, and he disowns both *God* and *Nature*, who resigns it to that aspiring Sex. Yet, use thy Power moderately; keep the Golden Mean. Be not surly and rough as a Bear, nor yet effeminate and without Gall as a Dove. But, if thou findest it impossible to keep her within the Bounds of due Subjection, put her away, and so preserve thy Peace. The Company of thy other Wives will soon efface her lov'd *Idea*, and sweeten thy Loss with a thousand new Pleasures. But, if they should follow her Steps, inheriting her Spirit, and tormenting thee with killing Words, divorce them all. I would counsel thee to take successively five hundred Wives, rather than make thy Life miserable, by too much Love and Indulgence to one that knows not how to use thy Favours.

But, before thou beginnest to put in Execution this Advice, try all the fair and gentle Methods thy Wit can suggest, to win her to a Sense of her Fault, and a Change of her Temper. For, be assur'd, that it will be of less Pain to thee, to have an Eye pluck'd out of thy Head, than to tear from thy Heart the first Object of thy Love.

In this, and all things else, have an especial Regard to thy Conscience, and to the *Observing Angel*, who writes down all thy Actions in a Book. Do nothing which may merit the Chastisement of the *Two Black Angels*, who shall visit thee in thy Grave. He who deals unjustly and cruelly by Women on Earth, shall be deprived of the Felicities which our *Holy Prophet* has promised us, in the Company of that beautiful Sex in *Paradise*.

Keep the Law, and thou wilt have thy fill of Love, both here and in the blissful Bowers of *Eden*.

Paris, 1st of the 11th Moon,
of the Year 1642.

L E T T E R

L E T T E R XXX.

To the Kaimacham.

THE Surrender of *Perpignan* to the *French*, startles the World: A Place inexpugnable by Arms, and not to be reduced but by Famine. Some that pretend to penetrate into foreign Secrets, lay the Blame on the Duke *d'Olivarez*. They say, that when the King of *Spain* first heard that *Lewis* laid Siege to this important Place, he would have gone in Person to its Relief, but that the Duke hindred his Design, fearing lest his own Miscarriages should take Wind, when the King was got on the Frontiers: This, they say, put a stop to the Levies that were making in *Aragon* and *Castile*, and damp'd the Courage of those who were actually in Arms.

Whether this was the Effect or no, 'tis certain, the Duke *d'Olivarez* had sufficient Reason to be conscious, knowing, that the *Grandeess* of *Spain* watch'd for an Opportunity to dislodge him from the King's Breast. But, it is strange, that he should at such a Time, neglect any thing that might confirm him in his Master's Favour, as the saving of *Perpignan* must needs have done: All the Successes and Miscarriages of the State, in Peace or War, being attributed to the *Favourite Minister*.

Where-ever the Fault lies, I have heard no Man yet condemn the Governor of the Town. 'Tis said, he has given all the Marks of a Valiant Soldier, a prudent Commander, and a faithful Subject. These Virtues are to be honoured, even in an Enemy.

They report, that the *Spanish* King put a kind of superstitious Confidence in the *Marquis d'Avila*, because one of the same Family and Title, had formerly defended the Place to Extremity, till the Siege was raised. Assuredly, Virtue is not inherent

in Names, nor Victory entailed to all of the same Blood. Both the one and the other are owing, in a great Measure, to Providence and Chance. The *Romans* did not gain more in the *Carthaginian War*, under the Conduct of *Scipio the African*, than they lost afterwards, when another of that Name was General of their Army.

'Tis said, the Duke *d'Olivarez* is seized with a Phrenzy upon the Loss of this Town, or at least, counterfeits one. I do not assert this as a Truth, illustrious *Kaimacham*, but to shew thee how People are addicted to censure; not only the Miscarriages of great Men, but the very Regrets which attend their Misfortunes; as if it were a Crime in them, to mourn for the Calamities which they could not prevent.

In the mean time, Cardinal *Richlieu* has weather'd a Tempest rais'd against him, by the Duke of *Orleans*, and his Party: As if the Fate of these two Ministers ran counter, and One must rise by the Other's Fall.

Olivarez had laid a Train for Cardinal *Richlieu's* Destruction, but fell into it himself. He had corrupted one of the *Cardinal's* Creatures, who associat'd himself with the Duke of *Bouillon*, and the Duke of *Orleans*. Besides private Grudges, they all suspected the *Cardinal*, as designing upon the King's Death to take the *Regency* into his own Hands. They acquaint *Olivarez* with their Grievances, and enter into a private League with him. He, in Hopes to rend the Kingdom of *France* into fatal Divisions, as well as to ruin the *Cardinal*, agrees to furnish the Conspirators with twelve thousand Foot, and three thousand Horse. *Sedan* was to be the Rendezvous of this Army.

But Cardinal *Richlieu*, whom no Secret could escape, soon discovered the Plot, and acquaints the King with it; who forthwith caus'd the Conspirators

rators to be seized, imprisoned, and two of their Heads to be cut off; the rest were pardon'd on Conditions of Surrender, and perpetual Banishment from the King's Presence.

This happen'd much about the Time that *Perpignan* surrendred, which was on the ninth of the *Moon* *Rebiul*.

A little before, the Conspirators had so obscur'd the *Cardinal's* Credit at the Court, that the King denied him a Visit, when requested, in his Sickness; upon which the *Cardinal* withdrew himself. But the King was quickly glad to follow him; having no other Refuge in the midst of his Pressures, but him who was Master of all the Hearts, both of his Subjects and Allies. At that time, the *Count de Guishe* was defeated in *Flanders*, and the *Parisians* were apprehensive, that *Don Francisco de Melo* would bring his Forces into the Bowels of *France*. None was able to extricate the King out of so many Troubles, but the *Chief Minister*. Thus by a fortunate Concurrence of Events, the *Cardinal* is restored to his Master's Favour, sees his Foreign Enemies humbled, *Perpignan* taken, and his Domestic Foes cut off and baffled.

I pray *God*, whose Eye is over the *Mussulman* Empire, to preserve thee from all the Machinations of thine Enemies, and make thee to shine bright in the Favour of the *Grand Signior*.

Paris, 12th of the 11th Moon,
of the Year 1642.

L E T T E R XXXI.

To Nathan Ben Saddi, a Jew at Vienna.

THY Letter with *Carcoa's* Journal, is come safe to my Hands, and the Ring which he bequeathed

queath'd me. That Legacy demonstrates his Affection, and that I have not ill deserved of him: For the Actions of dying Men are void of Disguise.

His *Memoirs* will be of great Service to me, containing a more accurate History of the *German Court*, from the Year 1600, to the Time of his Death, than I have yet seen extant. I am not unacquainted with Relations of this Kind. The *Europeans* make their *Histories* speak what their Affection or Fear suggests, rather than the Truth. The Liberty of Printing has debauched the Integrity of most Writers, they study rather to please than inform the Age. For this Reason, I reject the greatest Part of *modern History*; coveting only the *Manuscripts* of such as *Carcoa*. He speaks impartially, having no other Bias, than the Service which he owed to the *Grand Signior*.

I speak this for thy Encouragement and Direction, who succeedest that honest old Man in his Post. When thou committest any of thy Observations to Paper, let them be of Things remarkable and true.

The Banker, to whom thou didst address the Bill for my Payment, made a Demurr at first, but *Eliachim* clear'd up his Doubts. I desire thee to order Matters so hereafter, that I may not be taken for a Cheat: That may prove of ill Consequence to us all. I would not have any sinister Accident started, which might make the *French* suspect me. One Misfortune seldom goes without Attendance. The least Blemish upon a Man's Credit, straight infects the Air. He whose Reputation is blasted, is suspected and shunn'd like a walking Pestilence.

Thou wilt do well to prevent these Mischiefs, by thy Care and Foresight. Take in good Part this Advice from *Mabmut*, who studies *his Master's* Interest, not *his own*. Adieu.

Paris, 15th of the 11th Moon,
of the Year 1642.

LETTER

L E T T E R XXXII.

*To the Venerable Mufti, Prince of the True
and Undeſiled Faith.*

THOU that art Light to the Blind; the Pole-Star to them that are bewilder'd in an Ocean of Uncertainties; the Sanctuary of the Mind, batter'd with a Tempeſt of vain Opinions; tell me why it is Blaſphemy to ſay, that God has already taken Fleſh, (as the *Chriſtians* believe) ſince our *Holy Prophet* himſelf avouches, that God ſhall aſſume a *Body* at the *Reſurrection*. I approach thy *Sacred Palace*, with burning Coals on my *Head*, with fervent and inflamed Zeal in my Heart; caſt a gracious Eye on thy Suppliant. Reſolve my Doubts; diſſipate the Miſts which cloud my anxious Soul, and reſtore me to a right Mind.

If a *Body* be compatible with the *Divine Eſſence*, it ſeems not to me a Blaſphemy in the *Chriſtians*, to aſſert the *Incarnation* of the *Word*, whom our *Holy Prophet* calls alſo the *Breath of God*. If this *Breath* or *Word* of God, be not of the *Eſſence* of the *Divinity*, why is that Part of the *Chriſtian Goſpel* had in ſuch Reverence by the *Faithful Muſſulmans*, where it is ſaid, *In the Beginning was the WORD, and the WORD was with God, and God was the WORD?* If the *WORD* be of the *Eſſence* of *God*, then it will neceſſarily follow, that God has taken a human *Body*, ſince our *Holy Prophet* calls him the *Word* of *God*, whom the *Chriſtians* adore for *God Incarnate*. Bear with my Weakneſs and Importunity, and if I err, correct me in thy Wiſdom. And yet, let not theſe ſeem ſo much my Scruples, as the Arguments of *Chriſtians*, whom I would gladly convince of their *Hereſy*; but it muſt be with ſolid Reason.

Let not my Lord be angry if I ask one Question more: Our *Holy Doctors* teach, that the dark Spots in the Moon were made, when the *Angel Gabriel* flew by, and brush'd the Moon with one of his Wings: I ask how great that Wing was, that could make an Impression so great, as to be conspicuous to us at this prodigious Distance? Or, is *Gabriel* to be numbred among those lofty *Angels*, who can stride from one Star to another? If he be, Was there not Room enough in the vast endless Skies, or did he lose his Way through untrack'd Orbs, or did he chance to wink in his Career, that he should thus unfortunately dash the puer Lamp of Heaven? If he be one of those foremention'd mighty tall and wide stretch'd *Angels*, how came he so to be contracted, when he visited *Mary* the Mother of *Jesus* in her Closet, and presented her with a Rose that grew in *Paradise*?

Answer me this, O Sovereign Oracle of Truth, since my Ears are frequently invaded with such Objections and blasphemous Jest, by these *Infidels*. How can I hear our *Holy Law* abused, and not burn in Spirit? Tell me, I pray, how I shall silence these bold Disputers, these Mockers of the *Book of Glory*. Think not this a frivolous Question, and Impertinent to Religion; for these *Western People* are sagacious and subtle; if they can find one Flaw in the *Holy Alcoran*, they'll cry down all the rest as false and an Imposture; at the very Thought of which *Blasphemy*, my Heart trembles.

Not long ago, a famous *Astronomer* shew'd me in a *Telescope* the Globe of the Moon, through which it seem'd to me an Opaque Body, like the Earth we tread on; and he affirm'd it to be so, giving me *Mathematical Demonstrations* for it; telling me, also, it was Habitable as our Globe, and in that the Difference of the brighter and more obscure Parts of the Moon consisted only in this, that the one

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was firm Land, the other fluid Water; and, if I may believe my Eyes, when aided by that *Optick* Instrument, it is no otherwise than as he said.

This *Astronomer* is renowned throughout the *Western World*, being esteemed the best *Philosopher* that ever wrote of *natural Things*. His Name is *Renatus des Cartes*. I have been often conversant with him, and took unspeakable Delight in his refined Notions of the World. He is as dextrous at unravelling the Contexture of the very Elements, as tho' he had stood by the *Eternal Artift*, when he extracted them from the rude *Chaos*. The minuteft Particle of Matter, which is to the Eye of other Men invisible, appears to him in its proper Figure; he talks as familiarly of globous, square, and triangular Atoms, as tho' he had a pair of Compasses to take their true Dimensions by. Were not this admirable *Genius* stain'd with great Impiety, in that he mocks the *Book of Glory*, the *Holy Alcoran*, true Guide to *Paradise*, I should believe he was inspired from above.

One Day discoursing about the Body of the Moon, he broke out into this blasphemous Jest, *The Arabian Impostor*, said he, *might as well have made his Followers believe what we prate to Children, That there is a Man in the Moon with a Bundle of Faggots on his Back, as to tell them that Fable of the Angel Gabriel's brushing this Planet with his Wing*. I was not able to hear any more, but took my Leave.

Furnish me therefore, O sacred Repository of all true Science, with such convincing Arguments, as may put to Silence these audacious *Infidels*.

God grant I may be one of those, who shall hear the *Angel Itburriel* read Lectures of divine Knowledge in *Paradise*.

Paris, 20th of the 11th Moon,
of the Year 1642.

LETTER

L E T T E R XXXIII.

To the Vizir Azem, at the Port.

I Am acquainted with a *Greek Merchant* in *Paris*, who formerly lived in one of those pleasant *Islands*, which lie about four Leagues from *Constantinople*, being situated in the *Propontis*.

Asking him one Day, whether trading was the Motive which induc'd him to quit those *Paradises* upon Earth, and exchange them for the Stench and Noise of this populous City; he replied, that he had sufficient to make his Life happy in the Place of his Nativity, being Master of a good Estate, and of many fruitful Vineyards, having also Houses there, which might vie with the most delightful *Chioses* of the *Mussulman* Grandees: But, that the *Janizaries* and other loose *Mahometans* frequenting those *Islands*, and especially that wherein he dwelt, committed so many Outrages, when heated with Wine, as render'd his Life insupportable; for they would in these drunken Frolicks, domineer as tho' they were *Lords* of the *Island*, seizing upon whatsoever pleased them, spoil his Goods, and beat him like a Slave; and if he mildly remonstrated to them the Injuries they had done him, they would give him no other Satisfaction but Oaths and Curses.

These Calamities made him sell his Estate, and travel into these Countries, where he might enjoy himself with more Liberty, Profit and Ease.

It is a Dishonour to the *Ottoman Port*, the Seat of Justice, the Sanctuary of the World, to suffer such Disorders to be committed without due Chastisement, within Sight of the *Seraglio*, and by those who have the Honour to guard the Person of the *Sultan*.

I represent these Things to thee, knowing thy Justice will administer a speedy Remedy to these Distempers

stempers of the Soldiery. Otherwise should they be suffered to go unpunished, we may expect that not only these *Islands*, but all *Græcia* will in Time be dispeopled.

Paris, 25th of the 11th Moon,
of the Year 1642.

L E T T E R XXXIV.

To Cara Haly, the Physician, at Constantinople.

Suffer me to converse with thee after the Manner of Friends, with Freedom and Familiarity. I have often discovered to thee the Distempers of my Body, now I will reveal those more dangerous Ones of my Mind. And I know not, whether they are Distempers or Cures of such. I have writ to the *Mufti* on the same Subject, in Part, but with Caution and Reserve: With thee I will deal frankly, and pour into thy Bosom the Secrets of my Heart.

I am dissatisfied in many Things pertaining to Religion. 'Tis true, I cannot think or speak of our *holy Prophet*, but with infinite Attach and Veneration; yet I owe something to my Reason. I will believe the *Messenger of God* was true and perfect; but is it a Crime to think, his *Successors* were but Men, subject to Frailty and Error? Their Divisions, immediately after the Death of our *Great Lawgiver*, justify this Reflection, since the fatal Schism continues to this Day. Either the *Persians*, or we must be in the wrong. Grant which thou wilt, it follows, that the Truth was no sooner sown in the World, but it sprung up in mortal *Hereses*; and, I find no other Assurance that we are in the Right,

Right; but the Assertion of our *Doctors*, the Followers of *Osman* and *Ebubecher*; who, for ought I know, are no more exempted from Error, than the Disciples of *Haly*. Both Sides believe the *boly Prophet*, yet both at infinite Distance in their Interpretations of his *Law*. Each Party boasts they have the true Sense of the *Divine Oracles*, and curses the opposite for *Hereticks*. *Truth* cannot be repugnant to it self.

From this original Schism, well near a hundred several *Seets* have sprung, each maintaining different Interpretations of the *Law*. While *Truth* can be but one, where shall a Man be sure to find it amongst so many Pretenders to it?

Think not that I am going to turn *Christian*, because of this Liberty I take to search for *Truth*: For, the Case is the same, or worse among them.

Jesus (whom our *boly Prophet* calls the *Breath and Word of God*, The Reformer of the *Law of Moses*, knowing the *Secrets of Hearts*, and working *Miracles*) preach'd to the *Jews Repentance*, good Works, the Resurrection of the Dead, the Day of Judgment, the Joys of *Paradise*, and the Torments of *Hell*. He chose twelve *Disciples* to disperse his Doctrine over the World. But they likewise had Diffensions among themselves, after that *God* had taken the *Messias* up to *Paradise*; each *Apostle* leaving different Traditions behind him in the Countries where he taught. Hence sprung the Difference between the *Churches* of the *East* and *West*, and those in *Ethiopia*. One following *Peter* and *Paul*, another believing *John*, the third defending the Traditions of *Matthew*. And from these greater *Schisms*, have sprung innumerable smaller *Seets* and *Heresies*: Each *Church* and *Party* Excommunicating, Damning and Cursing all the rest; yet all believe they shall be saved.

Thus is the World at Odds about *Religion*, persecuting, biting and devouring one another, be-
cause

cause they cannot all think alike. A singular Argument of Religion, and a special Encouragement to gain Profelytes.

These Considerations have made me a *Sceptick*, in controverted Points of *Faith* and Matters of Opinion. Only in this I am fixed, that I believe in *One Eternal God*, and reverence his *holy Messengers* and *Prophets*. But, if an *Angel* from Heaven should tell me monstrous and incredible Stories, of Things repugnant to the common Sense and Reason of all Mankind, I would desire him to excuse me if I suspended my Belief.

I admire the *Golden Age*, when the infant World had not yet learn'd Bigotry; when human Reason was not corrupted with divine Fables; and natural Conscience, was the *Oracle* to which all resorted for Solution of their Doubts; before Superstition had begun to dress the *Deity* in frightful, uncouth Shapes: Then harmless Innocence could shew her naked Face, which now is fain to go disguised. No Man was put to Death for Words or Thoughts of Things above his Reach. No crafty *Numa* then had fobb'd upon the credulous People his feign'd *Ageria*; nor golden-tongu'd *Pythagoras*, could impose the forged Whispers of his Eagle on the silly *Crotonians* for sacred *Oracles*. No Wonder-working *Magician* had led the Rabble by the Nose with his infernal Juggle: But, pure and undebauch'd Reason taught Men to lead immortal Lives on Earth.

Tell me, Oh learned *Haly* I can't thou believe, that the divine Architect had no other Way to make Man, than by laying him a thousand Years broiling in the Sun? Or, that there is an Apple-Tree growing very near the Throne of God? Or, that the *Angels* can stride some hundred Thousands of Miles at once? Can we not go to *Paradise*, unless we swallow these strange Notions? Is it not enough to believe in *God* and *Mahomet* his *Prophet*,
except

except we will receive all for Truth, which the Doctors tell us? I fast and pray at the appointed Times, and sometimes oftner; I give Alms; I love all the Creatures of God, that remain in his Love; I am not guilty of Theft, Murder, nor Adultery; I never forswore my self, nor bore false Witness: Yet, when I am recollected, I think my self the worst of all Men; I think of every Peccadillo I commit, with inexpressible Regret. If all this is not sufficient to acquit me a true and good *Musfulman*; no Man, I hope, will blame me, if I join with an eminent Man in these *Western* Parts, and wish my Soul among the *Philosophers*.

Paris, 25th of the 11th Moon,
of the Year 1642.

The End of the First Book.

LETTERS

WRIT by a

SPY at *PARIS.*

VOL. II.

BOOK II.

LETTER I.

To the Kaimacham.

THOU mayest remember a Letter I sent thee concerning the Death of *Mary de Medicis, Queen-Mother and Dowager of France*, wherein I also spoke of the sudden Sicknes of the Cardinal of *Richlieu*, with the Reports, Opinions, and Prophecies divulged on that Account. What Spirit soever inspired those *Prophets*, 'tis certain, the Event justifies their Predictions. For the Cardinal died this very Day, being the 4th of the last *Moon* in the Year, at his Palace in this City, being not full fifty eight Years of Age.

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I am not very credulous of Apparitions, Ghosts, and such like Themes of vulgar Superstition: Yet, 'tis evident, the *Cardinal* never lived to see the common *New-Years-Day*, nor the fifty eighth Year of his Life, as they say the *Queen's Ghost* foretold him.

Some that have been curious in examining his *Pedegree*, tell me, that his *Progenitors* were allied to one of the Kings of *France*. However, 'tis certain, that he was descended of an ancient and honourable Family, of above five hundred Years standing and Eminence in that Kingdom.

He had his Education in the *University of Paris*, where he attained the Degree of Doctor of the *Sorbonne*; a Dignity much esteemed in *France*, and most Parts of *Christendom*, except in *Rome*, which Court is jealous of the *Sorbonnists*, because they have sometimes decreed in Prejudice of the *Pope's Authority*, and the Grandeur of the *Roman Court*.

After this he was made a *Bishop*, then *Almoner of France*, next *Secretary of State*, in which Station he acquitted himself so happily that the King procured him the Dignity of a *Cardinal*. There are none of the *Ministers of the Divan* but know, that a *Cardinal* is one of the *Princes of the Roman Church*.

During these several Stairs of Preferment, he had signalized his great Abilities, in negotiating Affairs of greatest Moment. Yet, in nothing did the Dexterity of his Wit appear more, than in reconciling the Misunderstandings between the King and the *Queen-Mother*. Whereby, he gained much upon both their Affections; so that in a little Time, he was made the *Principal Minister of State*, and *Chief Director of the Government*; having a Guard of Soldiers appointed to attend his Person.

Then he was made *Superintendent of the Maritime Affairs*; after this, *Generalissimo of the Armies*. S

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that he seemed to have monopolized all Command both in *Church* and *State* by *Sea* and *Land*.

It was impossible for him to escape the envious Eyes of the *Grandeess*; nay, the *Queen-Mother* herself, who first raised him, began now to grow jealous of his great Power: But especially the *Princes* of the *Blood* were highly offended at him. The *Count* of *Soissons* stomach'd the Indignity the *Cardinal* had offer'd him, in proposing the Marriage of his Daughter. The *Duke* of *Orleans* suspected his Designs upon the *Regency*. Yet all their Conspiracies against him proved ineffectual. For neither by public Arms, nor private Mischinations, could they ever prevail against the fixed Destiny of this great Minister; who, tho' he had been often attempted to be poyson'd, pistol'd, and stabb'd, yet died quietly in his Bed, having a little before received a Visit from the King.

I will not presume to make Corollaries or Glosses on these Things, as tho' I were able to instruct thee, whose Wisdom and Experience renders thee a fit Oracle for the greatest Princes to resort to in time of Need. I only send thee bare Matter of Fact; and together with an Account of the *Cardinal's* Death, a brief Abstract of his Life, as I received it from one of the most observing and knowing Men in the *French Court*.

I wish thee Health, long Life, and Happiness.

Paris, 4th of the last Moon,
of the Year 1642.

LETTER II.

To the Venerable Mufti.

I Have sent to the *Kaimacham*, an Account of the Death of Cardinal *Richlieu*, with some Passages relating thereto, wherewith I thought it not proper to interrupt thy diviner Thoughts.

This *Great Minister* died the fourth of this Instant *Moon*, being the last of the Year, in his *Palace* at *Paris*. His Body is interred in the *Chapel* of the *College of Sorbonne*, where he finished his Studies, and attained the Degree of *Doctor in Theology*. He has left behind him a prodigious Estate, amounting to a Million of Crowns Yearly; which he has bequeathed in Legacies to his Kindred, Friends, and Creatures. And, as a particular Demonstration of his Gratitude to the King, he has made him Heir of his *Cardinal-Palace*, in this City, with all the Plate and Furniture in it. And, at the last Visit the King made him (which was a little before his Death) he presented him with a Stone worth a hundred thousand Crowns of Gold. Upon which, 'tis discoursed, that the King will settle a yearly Revenue on a certain Number of the *Sorbonnists*, to celebrate *Mass* daily for the *Cardinal's* Soul, during the Space of one Year, and once a Year afterwards on the Day that he died. For, these *Infidels* approach thus near the true and undefiled Faith, in that they have Hopes of *Immortality*, believing the *Resurrection* of the Dead, and that the Prayers, Alms, and good Works of the Living, do atone for the Sins of the departed; as our holy Doctors teach, and, as is the Practice of the *Mussulmans* throughout the World.

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This *Cardinal* was richly endowed by Nature, having a firm Intellect, vigorous Spirit, quick Apprehension, solid Judgment, faithful Memory, and a most prevailing Way of Discourse. A Man highly serviceable to his King and Country; and therefore deserving better of the *French* than those scandalous Reports and Libels which were every where industriously spread abroad, to lessen his Fame. Yet, there wanted not those who strewed Flowers on his Grave, and perfumed his Ashes with *Encomiums*, and Panegyrics. In this he shared the common Fate of the *Great*, that he was malign'd and envied Living, but honoured with the Tears of his very Enemies when dead.

There is one Fault to be found in his Conduct, without appearing too censorious, that he being a Man consecrated to the Service of the *Altar*; should so often take the Field, and divesting himself of the peaceful Robes of Religion, should cloath himself in Steel, delighting more in the Smell of Gunpowder, than that of Incense; and preferring the Noise of War, to the Hymns and Antiphons of the Church: Not that Religion is incompatible with Valour; and to fight for one's Country, is not as lawful and as pious, as to pray for its Prosperity. Our *Holy Law*, the celestial Pattern of Truth to the World; exhorts us to Courage. And all true Believers are assured of the Joys of *Paradise*, of unfading Crowns, and eternal Felicities, if they lose their Lives in Defence of the sacred Empire, and the *Rock of Glory*: Our immortal Lawgiver, giving us his own Example, when he laid the Foundation of the greatest and most illustrious Empire in the World, in the Wounds of his Enemies, cementing the Work with the Blood of Millions of *Infidels*. Nor has the Superstructure been carried on by any other Methods, than those of perpetual War, with the Nations who will not submit to our victorious *Sultan*

tan, the invincible Lord of the Earth. But, the Messenger of God never required the *Imaum's* or *Der-vijes* to take the Field; leaving *Arms* only to *secular Men*, and the *Alcoran* to the *Religious*.

I forget that I am speaking to him, whose Repose and Tranquility is the special Care of Heaven, who is not to be disturbed by *Emperors*. Therefore, in profound Reverence, I salute thy *Holiness* with a dutiful Obedience, and so withdraw my Pen.

Paris, 4th of the last Moon,
of the Year 1642.

L E T T E R I I I .

To Jasmir Sgire Rugial, an *Astrologer* at Aleppo.

THOU needest not be ashamed of thy Name, though it denotes the Dwarfishness of thy Body. That little *Epitome* of human Stature, is exquisitely regular. *Nature* in framing it, has shewed her Skill in Proportions, though she seems to have made it too narrow for thy Soul. In this, thou art obliged to her for thy Knowledge; thy Mind being uneasy in its diminutive Habitation, is for that Reason, seldom at Home. Thy Soul is a perfect Night-walker; when other Men are asbed and asleep, thou art taking thy Rounds among the Stars: Thou art become a *Spy* upon the *Planets*; if any of them make but a false Step, thou tellest the World of it. Thou art a Pimp to all their amorous Assignations and Conjunctions, and *Vulcan* himself never so often exposed the Intrigues of *Mars* and *Venus*, as thou hast done. But, I would have thee beware lest they revenge themselves on thee
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some time or other, as they did upon one of thy *Profession*, by stirring up a certain King to take away his Life. He was a bold Fellow, and pretended great Familiarity with the Stars: One Day he came to the King, and told him, he had exactly calculated his Nativity; and by his Observation from thence, according to the Rules of Art, had discover'd, that he should not live out that Year. The King replied, *I will prove, That my Skill is greater than thine; for I know the very Hour of thy Death, which is now precisely, and which all thy Knowledge in Astrology could never foresee, nor be able to prevent.* So, he commanded his Head to be immediately cut off. I would not have thy *Star-gazing* so suddenly spoil'd; tho' they say, thou hast ventured to talk somewhat too largely.

Judicial Astrology seems, in a great Measure, obliged to *Superstition*, for the Credit it has gained among Men; and, the *Latin Proverb* says, *A wise Man shall over-rule the Stars.* For my Part, I would rather counsel thee to follow thy old Recreation, of teaching Pigeons to be *Letter-Carriers*. Yet I would not have thee from thence, think of building *Castles* in the Air, like *Æsop*; nor of flying to the *Moon* by the Help of a Team of *Geese*, in Imitation of *Domingo Gonsales*.

But, since I am got among the Birds, which thou art so much delighted in; before I take my Leave, I wish thee as good Fortune with thy winged Disciples, as the *Roman Cocker* had, who taught a *Parrot*, to salute the *Emperor* as he went along the Street, with these Words, *Hail Caesar*; which the *Emperor* hearing gave him a Royal Price for his *Parrot*. The poor Man overjoyed at his good Luck got another *Parrot*, and attempted to teach her in the same manner; but, having taken much ineffectual Pains, he used to fret, and say, *I have lost my Labour.* Yet at length, by daily repeating these Words,

Words, the *Parrot* had learned both Sentences, and, the next Time the *Emperor* came by, it said, *Hail Cæsar*; to which the *Emperor* replied, *I have enough such Flatterers at Home*; the *Parrot* having her Lesson perfect, rejoin'd, *I have lost my Labour*; which the *Emperor* hearing, and pleas'd with the Novelty, bought this also, and settled a generous Pension on the Man during his Life.

If thou could'st by some lucky Contingency, sell thy *Pigeons* at such a Rate to *Sultan Ibrabim*, thy Time would be better spent, than in playing the *Mercury*, and bringing News from the Stars. But then thy *Pigeons* must be better bred, than was that which was sent to the *Sopbi* of *Persia* with a Message from *Babylon*, when the late invincible *Sultan Amurath* besieged it; for, the feather'd *Courier* instead of flying to the *Persian* Camp, took up short by the Way, and perching on the Pavilion of the *Vizir Azem*, was forthwith shot, and the secret Necessities of the City were exposed to the *Ottoman Army*.

May such Fate always attend *Infidels* and *Hereticks*, when they take up Arms against the *Mussulman Empire*. Adieu.

Paris, 10th of the last Moon,
of the Year 1642.

L E T T E R I V.

To the Grand Signior's Chief Treasurer.

THOU tellest me the *Ministers* of the *Supreme Divan*, accuse me of Negligence, in not writing often, and Things of Importance. In my Opinion, thou thy self hast more Reason to complain on this Score, since, I have not sent a Lett

to thee these four *Moons*; in which Time, not one of the rest but has received several from me. Would they have me coin News? Would they have me amuse them with Relations of Things which never had any Existence? I have not failed hitherto to communicate to the *Port* all the Intelligences I have received: But they ought to consider, that the *Winter* affords little of Action. Time, the Devourer of all Things, has almost swallowed up the Year; only this last *Moon* seems to be pickled in Ice for a *Desert*. We are here up to the Knees in Snow: And the greatest Warriors find it best encamping by the Fire-side.

Here is a Rumour, that the King of *Persia* is Dead. They say also, that the *Great Mogul* will not put on *Mourning* for him, being by his Death freed from a Storm which threatned to subvert all his Dominions on this Side of *Ganges*. 'Tis added, that he has sought the Alliance of the *Grand Signior*, with purpose to continue the War against the young King of *Persia*, (who has not yet seen thirteen *Summers*) and to carry his Forces to the Walls of *Ispahan*. It is not lawful for me to dictate to my Sovereign, who is the *Sole Judge* of the *Universe*; but permit me to guess what will be his Conduct in this Affair (if what I have heard be true.) I have no Reason to think that *Sultan Ibrahim* will violate the *Peace*, which he has so lately concluded with the King of *Persia*, the *Articles* whereof he carries in his Bosom.

Thou seest, most serene *Bassa*, the Tide of News is so low, that *Mahmut* is forced to stoop and receive it, puddled as it is by the Mouths of the *Vulgar*. If I acquaint thee with what thou knewest before, let not the Blame rest on me, who ought to have received this Intelligence from some of the *Ministers* of the *Sublime Port*, which is the *Tubercle* where Fame keeps her Residence. My whole

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Life,

Life, and the best of my Spirits are consecrated to the Service of the *Grand Signior*; I spare no pains or Cost, whereby I may render my self effectually useful to the *Great Master* of the *Universe*: I write often to the *Ministers* of the *Divan*, who are his *Slaves* as well as I; yet none vouchsafes me an Answer, except the *Reis Effendi*: I received also one Letter full of Consolation and Advice, from the *Venerable Musti*. Likewise *Hassien Bassa* laid his Commands on me. These I esteem my Friends. I would think so of all Men, who serve *Sultan Ibrahim*, if they would cease to load me with Obloquies.

I was about to conclude my Letter, when an old Courtier interrupts me with the News of the Surrender of *Tortona*, a strong Town in *Piedmont*, possessed by the *Spaniards*, till now obliged to quit it by the *French* Forces, under the Command of the Duke of *Longueville*. This Place was surrendered on the twenty sixth of the eleventh *Moon*.

There has been a long Difference between the Princes of the *House of Savoy*; which is at length composed by the Marriage of Prince *Maurice*, Cardinal of *Savoy*, with his Niece, the Daughter of the *Duchess Regent*. This is that which has warm'd the Courage of the *French* Army, at this frozen Time of the Year. For, upon this Match, the Cardinal of *Savoy's* Brother, Prince *Thomas*, joined his Forces to the *French*, and took several strong Castles and Towns from the *Spaniards*, whom before this Prince had assisted; and now last of all, to wind up the Year, they have made themselves Masters of this *Tortona*, a Place environed with Rocks and Mountains.

By which thou may'st perceive, that there is no Difficulty so great, which may not be overcome with Courage and Perseverance.

I recommend my self to thy Protection and Favour, illustrious *Bassa*, and desire the Heavens to remu-

remunerate thee with an Increase of Joy and Felicity, both here and in *Paradise*.

Paris, 10th of the 12th Moon,
of the Year 1642.

LETTER V.

To Darnish Mehemet, Bassa.

SINCE the Death of the Cardinal of *Richlieu*, here is great caballing, and changing of Places at Court. His Successor in the Pilotship of the State, is Cardinal *Julio Mazarini*, an *Italian* of a generous Extraction. Neither comes he short of *Richlieu*, in all those rare Qualities and Endowments, which form a compleat Statesman; having accomplish'd several Negotiations with great Success and Applause.

Now the old Officers begin to be cashier'd, to make room for the Creatures of this New Minister, the King absolutely resigning the Conduct of the Publick to him. And, it is no wonder to see the King thus flexible, if what is privately whisper'd be true, that the *Queen* has yielded to the Cardinal in Points of greater Reserve. And curious Eyes pretend to discern the Features of *Mazarini* in the *Dauphin's* Face, who is not much above four Years old, being born the fifth Day of the ninth Moon, in the Year 1638, according to the *Christians* *Hegira*. The Cardinal is of a grave and majestic Aspect, full-fac'd, having a piercing Eye: He is something inclined to Fat, being a great Eater, as they say.

To other Day he had like to have been choak'd by a Piece of Beef, one Part of which hung fast in
F 2 his

his Teeth, and the other just reach'd the Passage to the Lungs; and, as it were, barring up the Door of that Passage, hindred his Respiration so long, that his Nose suddenly started out a bleeding; his Face grew black, and he was ready to drop down dead, had not one of his Attendants forcibly thrust his Fingers into his Mouth, and fastning on the Morfel, pull'd it out of his Throat.

He that is *Lord* of Life and Death, preserve thee from all Perils, and make thee happy in the Service of our *Great Master*; who will in Time, I hope, curb the Insolence, and punish the Vices of these gluttonous *Infidels*.

Paris, 14th of the 1st Moon,
of the Year 1643.

LETTER VI.

To Isouf his Kinsman.

I Believe, thou and thy Cousin *Solyman*, take me for a Marriage-Broker, or a Gossip: Is there no Body in *Constantinople* can instruct you how to manage your Wives, that you send for Counsel to *Paris*? Or do you lay Snares for me, by extorting such Advice, as will draw the Revengè of Women upon me? Believe me, I have no Mind to run the Fate of *Orpheus*, or, that the *Tragedy* of the *Ciconian Wives* should be acted upon me.

I rather expected a compleat *Journal* of thy Travels in the *East*: But, I perceive, thou hast not yet received my Letter. Thou talkest of going to *Alep* in the *Spring*. If thy Resolution hold, I desire thee when thou art there, to make an *Offering* for me to *Sheb Boubac*, the *Santon*, whose Sepulchre

is

is about a League from that City, a Place of great Devotion, and resorted to from all the Cities in those Parts. Without doubt, *Sheb Boubac* is with God; and his Prayers are heard for such as honour his Virtues, and approach his Sepulchre, to pay their Devotions there with Humility and Faith.

Likewise, I desire thee to distribute three hundred *Aspers* to the Poor of *Aleppo*, who beg in the Streets for the Sake of *Syntana Fissa*. If thou hast not heard of this *Female Saint*, I will relate to thee how she came to be *Canonized*. This City was the Place of her Nativity and Residence. When she came to the Age of sixteen Years, she was married to a *Spabi*, call'd *Griuli Eben Sagran*; but, the first Night, as her Husband was going to Bed with her, he fell into a Trance; wherein he saw *Paradise* open'd, and the *Holy Prophet* leading *Syntana-Fissa*, his Wife, in one of the Alleys of *Eden*. Whereby, when he came to himself, and missing his Wife, (who was never after to be found) he was satisfied that she was one of the Daughters of *Paradise*. Since which time, the People have esteem'd her as a *Saint*, or rather an incarnate *Female Angel*. The *Moors* relate this Story otherwise, and make a second *Mary Magdalen* of her; of whom the *Grecians* say, that she was a common Prostitute at first, but on a Time being asked her accustomed Favours gratis, and for the Love of God, she by granting it, merited the Grace of Conversion, and so became a *Saint*. But, I would not have thee regard this Fable, tho' it be common in the Mouths of the Ignorant at *Aleppo*.

If thou bearest any Respect for thy Uncle *Mabmut*, let me have a proof of it, in giving me an Account of thy Travels. I do not require a *Chart* of the Regions through which thou hast pass'd; being no Stranger to the Geography of *Asia*. Neither would I have thee tell me, how many Leagues,

Courses, or Furlongs there are between such and such Cities. These are the Remarks of every Carrier or *Muccerman*. But that which I aim at, is to know, what Natural, Moral, and Political Observations thou hast made, in so vast a Tract of Ground as thou hast measured, comprehending the greatest and most celebrated Part of *Asia*.

This is the second Letter I have sent thee, since thy return to *Constantinople*: Let thy Answer be adequate to my Expectation. In the *Interim*, I counsel thee first to get an absolute Conquest of thy self, and then thou wilt easily govern thy Wife.

May the most high *God* adjust your Differences happily, and make your Lives to be as innocent and contented, as those of *Philemon* and *Baucis*. Thou knowest the Story. Adieu.

Paris, 20th of the 1st Moon,
of the Year 1643.

LETTER VII.

To Mahomet, Bassa of Damascus.

HERE is a *Genoese* Merchant in this City with whom I often converse, as I do with all Strangers that are Men of Intelligence, learning sometimes from them Advices which are not common. He tells me, that *Mansour*, the youngest Son of *Old Facardine*, the brave Emir of *Sidon*, whom his Father had given in Hostage to *Sultan Amurat*, is now living in the Court of the Duke of *Florence*; that he escaped by the Assistance of a *Gracian Priest*, from the Castle of the *Seven Towers*, and that the Duke of *Florence* has promised to assist him with
Ships

Ships, Men and Money, towards the Recovery of his *Patrimony*.

The *French* speak of his Father, with much Respect, and Compassion of his Misfortunes; they say, he was descended from a Noble Captain, which the renowned *Godfrey of Bouloign* left in those Parts, when he was engaged in the Wars of the *Holy Land*; and that though *Facardine* wore a *Turkish Turbant*, yet he had *French Blood* in his Veins. They tax *Amurath* with the Violation of his Oath, in causing him to be strangled, when he had solemnly sworn to the contrary. And some of them are so bold as to say, that if his Son *Ali* had not been kill'd, he would have shook the *Throne*, whose Foundation is deep as the Centre of the Earth, and therefore cannot be moved without the Dissolution of the Globe.

This *Genoese* brags much after the same Nature of *Mansour*, who, he says, is preserved by Providence to abase the Pride of the *Ottoman Family*, to revenge his Father's Blood, and re-establish the *Druzes* in their ancient Possession.

Supposing this News to be true, I judged it my Duty to give thee timely Notice of it, who possessest part of his Estate; lest he should surprize thee, unawares, and serve thee as one of his Ancestors did the *Damascenes*, who got from them several of their Towns and Castles, when they least dreamt of any Invasion. He will lay claim to *Gazer*, *D'Acre*, and *Saphet*, those being torn from his Father in that last Rebellion. In a word, thou would'st find him an ill Neighbour, should he catch thee unprovided.

Should it come to a Tryal, I wish thy Soldiers may prove more faithful to thee, than did the *Germans* lately under the Command of *Leopold Arch-Duke of Austria*, and General *Picolomini*; who going to relieve *Leipsick*, besieged at that time by the

Swedes, and entring Battle with them, above six thousand of their Soldiers never discharged a Musket, or drew a Sword; but gave their Enemies an entire Victory, without striking a Stroke. Should thy Forces serve thee so, when *Mansour* enters thy Territories, thou wilt be in Danger of losing not only the forementioned Towns, but *Damascus* it self; a Place so deliciously situated, that our *holy Prophet* himself durst not venture into it, lest this *Earthly Paradise* should tempt him to take up his Abode there, and cause him to neglect the Heavenly.

May the great Protector of *Kingdoms* and *Empires*, preserve both *Damascus* and the whole *Empire*, from the Fury of *Rebels* and *Infidels*.

Paris, 4th of the 2d Moon,
of the Year 1643.

LETTER VIII.

To the Venerable Musti, Arbitrator of the Problems and Mysteries of Faith.

I Address to the Dust of thy Feet, O thou *Spring* of all true Science. I wrote to thee formerly, to desire thy Instruction and Aid, in answering some Cavils and Blasphemies of the *Infidels*. Now I think a great Light hath shined in my Breast. Now I think I can answer them with Arguments clear and intelligible. Nevertheless I will not walk without a Guide.

Our Life in this transitory World, is checquer'd with various Intervals of Light and Darkness, of Knowledge and Ignorance. Sometimes the *Soul* of
Man

Man is bright and serene as the *Orient*, at other times wrapp'd, up in Clouds and Mists. Then we are as in a Dream and full of Anxiety; we grope about for Truth, and stumble upon Errors, as in the Depth of Night. So fared it with me, when these *Infidels* assaulted me with Questions and Cavils concerning our *Holy Law*. I heard them with Horror and Pain, but knew not how to put them to Silence. I fled to thee for Succour, who art instructed in all Knowledge, true Heir of the *Prophetick* Light. But a Ray from Heaven has prevented thy Answer, and I will communicate to thee my Thoughts.

God is most High, and *Incomprehensible*; we cannot overtake him in his Ways. The Works of his Hands are perfect and full of Wisdom. Why do the *Infidels* blaspheme the *Eternal*? *Gabriel*, the *Messenger of God*, bright and glorious, flew through the *Heavens*; and to avoid a burning Comet which then flamed in the Sky, he took his Course too near the Orb of the *Moon*; and, with the end of one of his Wings, he brush'd the Planet, leaving a Mark of the Stroke as a Memorial to the *Angels* for the future; even as a Sea-mark is placed to give warning of Rocks and Sands.

The *Infidels* deride, and ask, *How big was Gabriel's Wing*? Who can measure the Works of the *Omnipotent*? Let these *Infidels* number but the Atoms that cleave to the Soles of their Feet, when they walk in sandy Places! Or, let them weigh the Air that is shut up in a Bottle! If they cannot perform these Things which are near them, and within their Reach, why do they mock at the Greatness of *Angels*, which dwell in the immense *Heavens*.

They take their Measures of *Celestial* Things from the narrow Search of their Senses, which yet fail them in common *Terrestrial* Objects. If we believe our Senses, they would persuade us that the Moon

is no bigger than a Royal Charger, and the Stars have no larger Dimensions, than a Lamp or Torch: Whereas we are assured by Reason and *Astronomical* Observations, that the Moon is little less than the Globe of the Earth; and that some of the Stars are near a hundred Times bigger. If these Ornaments of the Sky, which look at this Distance like glittering Sparks of Fire, are really of so prodigious a Bulk; why may we not believe, that *Angels* who dwell higher than the highest Stars, are much greater, and more magnificent Creatures than they? Nay, what Incongruity is it to believe, what our *Holy Doctors* teach, that the *Angels* can stride from one Star to another?

And now I am plunged thus far in the Depths of *Nature*, suffer me to wade yet deeper, nay, to swim in the Abyss of Speculation. I will tell thee my Thoughts. The Works of God are *Unmeasurable*, and there is no Bound or Limit to the Extent of the World; 'tis high as Thought can soar, endless as Imagination can travel. Who can tell where the Walls of *Paradise* are? Or has any gone the Circuit of the *Seventh Heaven*? Magnificent is the Fabrick of God, and the Apartments thereof are full of Majesty. The *Potentates* above are Glorious and Mighty; and the Mansions of *Angels* surpass in Grandeur this visible World. How great then is the Stature of those *Angels*? Let not *Infidels* deride nor think it a *Fable*; for, the Distance between the Feet of an *Angel* is many hundred thousand Miles. They turn the *Celestial* Orbs about (if what the learned *Christians* teach out of *Aristotle* and other old *Philosophers* be true, when they assign to each *Sphere* its particular *Angel* or *Moving Intelligence*.) How can this be done, unless the *Angels* were greater and mightier than the *Orbs* they move? Without all Doubt, the Lesser is moved of the Greater, and the Weaker by the Stronger. These
are

are Arguments clear and intelligible, and such as the *Infidels* cannot answer. Thus shall I be able to assert the Truth against the Impious, and to vindicate the glorious Works of God (the strong and potent *Angels*, excelling in Majesty and Grandeur) from the Blasphemies of the *Uncircumcised*.

If they ask how the *Angel Gabriel* (since he is of so prodigious a Stature) could be circumscribed in the Closet of *Mary* the Mother of *Jesus*? I ask them, how the Body of *Jesus*, which, they say, is in the Sacrament of the *Mass* (of which thou art not ignorant) can be circumscribed within the narrow Compass of a *Wafers*? Or, how can it be there, and in *Heaven* at the same time, which they believe; nay, and in ten thousand *Wafers*, in so many different Places of the World at once?

To this so pressing an Argument, they have no other Answer, but, that the Power of God is *Infinite* and his Works *Incomprehensible*. Very well; If he be *Omnipotent* in one Thing, is his Power restrained in another? If the Presence of the Body of *Jesus* in several Places at the same time, be *Incomprehensible*, so is the Appearance of the mighty *Angel Gabriel*, in the Oratory of the *Virgin Mary*, *Incomprehensible* also.

The Nature of *Angels* is unknown to us *Mortals*, and the Manner of their Appearance. Sufficient it is, to believe the *Divine Oracles*, and not to pry into the *Secrets of God*.

Thus shall I confute the *Infidels*, when they cavil against the *Alcoran*; thus shall I seal up the polluted Lips, and put to Silence the blasphemous Tongues of the Enemies of God and his Prophet.

Moreover, they say, the Messenger of God has promised a sensual *Paradise* to the *True Believers*, because the *Book of Glory* mentions the Gardens of *Eden*, Gardens wherein flow many Rivers. Rivers of Wine, Milk and Honey, with Trees of all delectable

ble Fruits; and that the Righteous shall be cloathed in Vests of Purple and Crimson, reposing on stately Beds, and shall enjoy the Company of beautiful Women, and shall be replenished with eternal Felicity.

Doubtless, they are blinded with Malice, and hood-wink'd by the Spirit of Contradiction; else, why do they thus cavil at the manifest Light of Truth, the Doctrine of Faith, the undefil'd Article of Glory? They profess to believe the *Resurrection* of the *Body*, as well as we: Will they not then believe, that God hath provided Pleasures suitable to the *Body* after its *Resurrection*, I mean, the *Bodies* of the *Just*? They tell their Disciples and Profelytes doleful Stories of the Pains of the damned in Hell, as burning in Fire and Brimstone: Nay, the *Book* of the *Gospel* it self speaks of a Lake of Sulphur and Fire. Are not these Torments to be inflicted on the *Body*, which they own are prepared for the Wicked? And will they deny proportionate Pleasures to the *Bodies* of the *Just* in *Paradise*? What use will there be of our *Bodies* after the *Resurrection*, if not to enjoy *Bodily* Pleasures, or feel the Rigor of *Infinite* Pains? Doubtless, the *Just* shall be replenished with all the Joys, and the *Unjust* with all the Dolors, of which their Senses are capable. And this they themselves believe; yet these captious *Infidels* pick Quarrels with our *Holy Law-giver*, and say that the *Paradise* which he promises is fit for none but Fools or Beasts.

I have read in Books of *Devotion*, which the *Christians* use, that the *Blessed* in *Heaven* shall be satiated with all manner of Delights. The Eye shall always behold most beautiful Objects; the Taste shall be gratified with incredible Sweetness; the Smell shall be pleased with all manner of rich Odours and Perfumes, far surpassing the *Aromatics* of *Arabia*; the Ear shall hear such wonderful Musick, as one
only

only Strain thereof, were sufficient to lull all the Hearts of this sublunary World asleep: In fine, there shall be none of their Senses and Faculties, which shall not be transported and ravished with infinite Delights. What is all this, but sensual Pleasure? Can there be any plainer Description of bodily Enjoyments than this? Why do they then maliciously traduce the *Messenger of God*, and resist the *Truth*?

But they will say, that the Pleasures which they shall enjoy after the *Resurrection*, will be refined and spiritual as their *Bodies* shall be: Whereas, they say, our *Prophet* intimates gross, carnal Enjoyments; as the Company of beautiful Women and such amorous Delights.

Certainly, they are wilfully blind, and shut their Eyes against the Light; or else they would easily see through the Veil of *Allegories* and *Metaphors*, which our *divine Prophet* uses in the *Alcoran* to adapt the Doctrine of heavenly Things to the dull Capacities of Men; even as all the *Prophets* and *Apostles* have done before him. In the *Book* of the *Gospel*, *Paradise* is described under the Figure of a most magnificent City, built all of Gold and precious Stones, with a River flowing by it, and Trees whose Fruit never withers, nor their Leaves fade. Will the *Christians* take this in the literal Sense, or do they own it to be an *Allegory*? If the latter, then why do they blaspheme the *sacred Oracles* of our *holy Law-giver*, because he describes the Felicities of *Paradise* under sensible Figures and Types, such as are most apt to work on the Affections of Men?

It is not to be thought, that our Enjoyment of beautiful Women in *Paradise*, shall be attended with the least of those Impurities which stain it in this Life. Our Pleasures shall be agreeable to the Place whither we go, pure and immaculate. As we shall

shall there enjoy the Perfection of Beauty, without the smallest Alloy of Deformity; so in our Enjoyment, we shall be transported with the Height of Extasy, without the least Mixture of Pollution.

Now shall these bodily Delights supersede or hinder our more spiritual Enjoyments; but, both Body and Soul shall be ravished with eternal Felicities.

Tell me, thou who art the *Key* of the *Treasures of Truth*, whether I am now sufficiently armed with Reasons, to withstand the Cavils and Objections which the *Infidels* make against our *holy Law*. I have laid at thy Feet my Sentiments, submitting all to thy unerring Wisdom; vouchsafe to confirm what I have well said, and to correct my Errors. And, in the midst of thy divine Ejaculations, glance a Thought on the humblest of thy *Slaves*, praying for the *exil'd Mahmut*, that he may persevere in the *true Faith*; and at the End of his Life, may taste the Joys of *Paradise*, which he zealously asserts against the *Infidels*.

Paris, 10th of the 2d Moon,
of the Year 1643.

L E T T E R IX.

To the Kaimacham.

W H E N I informed thee of the Siege of *Perpignan*, I had not heard of the extraordinary Honours which were done to the Prince of *Margues* during that Siege. This Prince was a Subject of the King of *Spain*, and had in Possession the Town of *Monaca*. Yet, for some Disgusts which he had received from the *Spaniards*, he some Years ago had Thoughts of throwing himself upon the Protection

tection of the King of *France*; but, Difficulties arising, it took not Effect at that Time. However, in the Year 1641, by the Dexterity of the Governor of *Provence*, he was so far wrought upon, that a *French* Garrison was by his Connivance put into *Monaco*, and he totally threw off his Obedience to the King of *Spain*; and tho' great Offers were made him by the Cardinal of *Savoy* and others, yet he rejected all; and to demonstrate to King *Philip*, that his Soul was altogether *French*, he sent him back the Collar which was the Badge of his Knighthood, bestowed on him in the *Spanish* Court.

After which, four Gallies of *Naples* cruising on the Sea before *Ville Franche*, one of them by the Order of the Captain, sailed to *Monaco*, not having heard of the Revolt of this Place. The Prince invited the Captain to come a shore, and, as soon as he was landed, threescore *Frenchmen*, who lay hid in the Boat which carried the Message, boarded the Galley with admirable Resolution, killing near thirty *Spaniards* who made Resistance, and the rest yielding, the *French* took Possession of the Vessel.

The Prince sailed in this Galley to *Marseilles*, with his Son, who is dignified with the Title of a *Marquess*; and taking their Way through *Provence* and *Languedoc*, came to the King of *France*, while he lay with his Army before *Perpignan*.

King *Louis*, to whom nothing is more delightful than to reward the Merits of brave Men, caressed him with extraordinary Demonstrations of Affection, and Acknowledgments of his Service; sending his Coaches to meet him on the Way, causing his Army to appear in Battel Array, entertaining him at his own Table, and doing all Things which might honour the Arrival of this Prince at his Camp. And, to make him amends for the Loss of his Order of Knighthood, he invested him with that of the

holy

Holy Ghost; which, as I have in my former Letters told thee, is a fair Step to make one a *Peer of France*.

I thought good to inform thee of this Passage, illustrious *Minister*, in whose Power it lies, to lift up to Dignities and the great Charges of the *Empire*, Men in whom thou perceivest a *Genius* capable of great Undertakings.

God direct thee in making Choice of such as may be effectually serviceable to the *Grand Signior*.

Paris, 17th of the 2d Moon,
of the Year 1643.

L E T T E R X.

To Achmet Beig.

IT seems as if the late Revolution in *Portugal* had imbitter'd the *Spaniards* to despair, and swell'd the Spleen of that Nation with insupportable Rancour. The Loss, which they cannot hope fairly to recover by Arms, they seek to revenge by dishonourable Assassine and Treachery.

The Marquis de *Los Velez*, the *Spanish* Ambassador at the Court of *Rome*, could not brook to see there an Ambassador from the King of *Portugal*, whom he esteem'd at best but a Subject or a Traitor to *Philip* his Master. He tried all Means to prevent and hinder his Audience with the *Pope*, and openly demanded, that he might be sent back into *Portugal* with Disgrace. But, the *Sieur de Fontenay*, Ambassador from *France*, supported and countenanc'd the *Portuguese* Minister, which precipitated the Marquis de *Los Velez*, to one of the blackest Attempts that has ever stain'd the Records of Time.

Thou.

Thou art not to learn that the Persons of Ambassadors are by the *Law of Nations* esteemed *Sacred* & their *Houses*, *Sanctuaries*; and whatsoever Injury is offered them, is at least accounted a *Civil Sacrilege*. Yet, the *Spanish Ambassador* finding the *Bishop of Lamego* (so was the *Portuguese* called) protected and favoured by the *French Interest*, resolves to leap over the Fences which secure the Immunities and Safety of his own Function, and to violate the Law without which he himself could not sleep free from Danger in his Bed. For, being informed that the *Portuguese Ambassador* was gone to visit the *Sieur de Fontenay*, he goes out of his House with a Train of about twenty Men, and covering his Design with a Pretence of going to the House of an eminent Cardinal, he takes the same Way, as the *Portuguese Bishop* was to return to his House. But, the *French Ambassador* having Notice that one of the *Marquis's* Retinue was observed to dog the *Bishop* to his Palace, and return immediately to his Master, set some Spies upon the *Marquis de Los Velez*, who brought him Word, that the *Marquis* had ordered all his Retinue to arm themselves and follow him. This gave a sufficient Alarm and Suspicion to *de Fontenay*, so that he commanded Thirty of his Servants to arm likewise, and follow him in separate Parties, at a Distance from one another; being resolved to protect the *Portuguese*, who was an *Ally of France*, and to prevent the Design of his Enemies. No sooner had the *Bishop of Lamego* taken his Coach, but Notice was given to the *Spanish Minister*, who immediately advances toward him, big with the Murder he intended to commit, But, the *French* appearing, and falling briskly on the *Spaniards*, kill'd seven of them in a Moment, and broke through the rest, even to the very Coach of the *Marquis*, with a Resolution to make him taste the
Death

Death he designed for the poor *Bishop*. But he had the Fortune to escape into the *Palace* of a *Spanish Cardinal*, and so sav'd himself.

The *Spanish Ambassador* after this, being nettled at his ill Success, and the Favour which the *Bishop* of *Lamego* found in that Court, designed to remove to *Naples*; but the *Pope* set a Guard on him to prevent it, 'till such Time as he had given Hostages for the Indemnity of his *Nuncio's* in *Spain* and *Naples*.

The *Neapolitan Viceroy* being informed of these Proceedings, made great Preparations; and the *Spaniards* threatned to plunder and burn the City of *Rome*. But upon more deliberate Thoughts, the *Viceroy* made Shew of Friendship to the *Pope*, offering him five thousand Soldiers to assist against the Duke of *Parma*, thinking by this Fraud, to gain admission into the *Ecclesiastick Territories*, which would facilitate the Way to the Satisfaction they aimed at. But, the *Pope* knew how to return the *Viceroy's* Compliment, without hazarding his own Estate; telling him, that the *Roman Forces* were more than sufficient to conquer the Duke, had he any other Designs than those of Peace.

By this Passage of the *Spanish Ambassador*, thou may'st comprehend the Licentiousness of the *Infidels*, who dare trample upon human and sacred Laws; and, that in *Rome* it self, where the *Supreme Musti* of the *Christians* keeps his Seat. It was never known, that such a Thing was attempted in the *sublime Port*; where the Majesty and severe Justice of the *Ottoman Empire*, strikes an Awe and Terror into all People, restraining the very Thoughts of so heinous a Crime.

May the *Conservator* of the *Ages*, hasten the prefixed Time, wherein the *Christian Nations* shall be subdued to the *Mussulman Faith*; that so, Justice
and

and Virtue, with perpetual Peace, may bless the Earth.

Paris, 17th of the 2d Moon,
of the Year 1643.

LETTER XI.

To the Vizir Azem at the Port.

I Could not let this Post go without a Letter, tho' I have nothing matériel to write. However, 'tis a Testimony of my Duty, to let thee know, that *Mabmut* is not idle, that he suffers not an Hour, a Moment, to escape, wherein he studies not to do some acceptable Service to the *Grand Signior*.

All the *Dispatches* which I receive from the *Post*, seem like black Clouds, gathering on the Margin of the *Horizon*, the sure Harbingers of an approaching Storm. One accuses me of neglecting the Service of the *Master of the World*; another tells me, I am too expensive; a third says the *Ministers* of the *Divan* will take other Methods. They mince their Expressions; no Man will deal plainly with me. They mix Threatnings with Compliments, as if I were a Child, and needed the discipline of a Rattle and a Rod. Would they have me reverse the *Decrees of Destiny*? Turn *Winter* into *Summer*, and change the whole Order of *Nature*? Or, is it expected, that I should renew the Exploit of *Cadmus*, and cause *Earth-born* Armies to arise, on purpose to furnish Matter of News to the *Port*? I appeal to thee, supreme *Vizir*, at whose Nod the *Divan* is assembled or dissolv'd, whether I deserve the Censures that are pass'd upon me? No Man can accuse me of betraying my Trust, or of holding any Correspondence

respondence with the Enemies of the *Mussulman Empire*. What is then my Crime? am I to be condemned, for employing the Money which is allotted me for Subsistence, to render my *Ministry* more successful? Will they call it, an embezzeling the *Sultan's* Money; when, rather than hoard it up for my own private Profit and Conveniencies (as I might do considerable Sums, were I so basely frugal) I frankly part with it, to consummate the Affair for which I am placed here? Or, is the *Ottoman Treasury* grown low, that heretofore has supported the indigent World, and by an Excess of Royal Munificence has been thrown to the Fishes of the Sea? Is *Mahmut* alone to be esteemed a Prodigal in his present Expences, because 'tis known that he was a *Slave* in *Sicily*, and tied down to the penurious Stint of a rigorous Patron? Suffer me this once, Sage *Minister*, to vindicate my self, and to tell thee, that the Hardships and squalid Circumstances of Captivity, would not be very subservient to the Ends for which I am sent hither; neither can a niggardly Pension, qualify me for the *Genius* of the *Court* in which I must be daily conversant, where all Things appear Gay and Polite. It has not been my Custom to complain without a Cause, neither do I love to grate my Superiors, with whining Remonstrances: But it is my humble Request, that the *Ministers* of the *Divan* would consider me, not as a Drudge to a private Man in *Palermo*, but as the Indefatigable *Slave* of the most opulent and liberal *Monarch* in the World.

In all these Things, I contract my self into a most submissive Resignation to thy Will, who art the *Viceroy* of the *Empire*, founded on the Rock of *Destiny*; beseeching thee to protect me from the Malice of Whisperers, who envy me, because I serve the *Sovereign* of *Sovereigns*, *Lord* of the *East* and of the *West*, and all that is between them.

May

May the eternal Possessor of all Felicity, cull out of his immense Treasures, such Blessings as thou most ardently desirest in this Life; and, when he has led thee through all the Apartments of human Bliss on Earth, may he translate thee to the Palaces of *Eden*, the Seats of an immarcescible Life, where new Sources of Joy are open'd without End.

Paris, 26th of the 2d Moon,
of the Year 1643.

LETTER XII.

To Murat Bassa.

THE Floods have been so great, and those also so congealed into Ice, that there has been no travelling by some Roads for these two Moons; which is the Reason, we have been wanting in our usual Advices from *Germany*, *Piedmont*, the *Valdaine*, and other Parts.

Yet now, the Posts bring a Glut of News to this City. *Friburg*, a Town in the Parts of *Saxony*, is at this Time besieged by *Torsten*, General of the *Swedish* Army. He invested it the 11th of the 1st Moon. And, People are amazed to hear, that it has held out to this time, being a Place of no great Strength: Especially, considering how soon *Leipsick* surrender'd to the same Forces: a Town well fortified, and stored with all Things necessary to sustain a long Siege. By this thou mayst observe, how much the Fortunes of War many Times depends on one successful Battel.

When *Torsten* first lay down before *Leipsick*, it was generally believed, he would find a stout Resistance

sistance from the Inhabitants, and an inflexible Resolution in the Garison, not to yield that important Place: And perhaps they would not have been mistaken, had not the *Imperialists* (out of a generous Design to relieve it, and raise the Siege) hazarded a Battel. The Arch-Duke of *Austria* (whose Name is *Leopold*) and *Picolomini*, as soon as they received Advice that the *Swedish* Army had passed the *Elbe*, and entered into *Misnia*, took their directest Way to stop their Advance into those Parts. But, it had been better they had kept their Quarters: for in one Battel they lost all the Glory which they had before acquired by their Arms. *Torsten*son was already intrenched before *Leipsick*, when his Scouts brought him Intelligence, that the *Imperial* Army was near at Hand. He immediately disposes of his Baggage in a secure Place, draws out his Cannon, and having left a sufficient Number of Soldiers to guard the Posts of his Camp, which were nearest the City, he marches directly toward the Enemy, and possesses himself of a Spot of Ground very agreeable to his Occasions; it was called the *Plain of Brittenfield*. This Place he designed for the Stage, whereon to perform the Part of a prudent and valiant *General*. For, as soon as he came in Sight of the *German Vanguard*, he caused his Army to retreat faintly, as though he had no Intention to fight. The *Germans* pursue the retreating *Swedes*, till they were got into very narrow *Streights* between two steep Mountains; not much unlike the *Capi Derwent* in *Bulgaria* (where the *Heydukes*, taking the Advantage of the Heights, commit great Robberies on the *Caravans* that travel through those *Streights*, rolling huge Stones, or rather Rocks, down upon the Passengers.) Here the *Swedes* turned about, and falling behind their Cannon, which *Torsten*son had caused to be planted in these *Streights*, play'd furiously on the *Germans*, while

while the Musketers which he had ordered on the Sides of the Mountains, gall'd them from above, yet lay themselves invisible, under the Covert of Thickets which grew on each Side of the *Streights*. It was the *Left Wing* of the *Imperialists* which was thus engaged, and *Picolomini* who commanded them, gave admirable Proofs of an undaunted Courage, appearing at the Head of his surprized Soldiers, and heartning them with Words and Actions full of Bravery; but, his Labour was lost, for six thousand fled without drawing a Sword. The *Swedes* pursued them through the *Streights* and re-entring the *Plain*, engaged with the *Right Wing* of the *Germans*. The Battel was fierce and bloody. General *Picolomini* did Wonders, and many brave *Germans* signaliz'd their Valour; but, it seems as if the Fate of *Torsten*son is to ruin the *Empire*: For, while the Battel was yet equal on both Sides, and the Victory doubtful; while the Ground was dyed with a Mixture of *German* and *Swedish* Blood, he falls into the main Body of the *Imperial* Army with a fresh Reserve, which so animated the *Swedes* and disorder'd their Enemies, that at length the *Germans*, not able longer to sustain the Shock, left their Cannon and retreated into a *Forest*. Now followed a dreadful Slaughter; for the *Swedish* Cavalry environ'd the chas'd *Germans*, whom *Coningsmark* had hunted out of the *Forest*, and charg'd them with such Fury, that they were most of them cut in Pieces. The *Germans* lost four thousand Men on the Spot, and as many more in the Pursuit.

I have sent thee in the inclosed Paper, a List of all the Officers of Note which were slain in this Battel, which is esteem'd one of the most bloody that has been fought in *Europe*, between *Christians* on both Sides, these two hundred Years. Thou wilt there find above three hundred Commanders, from whom a Death not inglorious has taken their *Commissions*.

The

The *Germans* also lost forty six Pieces of Cannon, sixty five Standards, all their Ammunition, a hundred and sixty Carts, and six hundred Waggon; with all the Treasury of the Arch-Duke *Leopold*, and General *Picolomini*.

This Battel was fought on the first of the eleventh Moon, as we reckon; but, according to the *Christians* Account, on the twenty first of the tenth Moon.

After this signal Victory, General *Torsten* shew'd himself again before *Leipsick*, approached the Walls, planted his Batteries; and though the Besieged at first made Shew of a firm Resolution to defend the Place, yet the Terror which the late Defeat of the *German* Forces had struck them with, soon altered their Counsels, and they surrender'd upon honourable Conditions.

In the mean Time, General *Picolomini* and the Arch-Duke of *Austria*, are retired into *Bohemia*. The *German* Court is full of Apprehensions, and new Levies are every where making, to join the shatter'd Remnants of the Army. The Affairs of the King of *Hungary* are at an ill Pass, and all Things look with a cloudy Aspect on the *Empire*.

From the Side of *Italy*, we hear nothing of Moment, but the *Spaniards* are taking such Measures, as may best repair the Loss of *Tortona*: And to that End, the Duke of *Milan* is making all the Preparations which are customary in such Cases. 'Tis said here, they intend to recover that Place again.

May these Quarrels of the *Infidels* continue, till the determinate Time shall come, that our victorious *Arms* shall subdue them to the *Mussulman* Empire.

Paris, 7th of the 3d Moon,
of the Year 1643.

LETTER XIII.

To the Kaimacham.

WHEN I sent thee word of the Death of *Cardinal Richlieu*, I thought it the same thing as if I had presented thee with the Head of one of the most dangerous Enemies of the *Ottoman Empire*. That Head, which, while the Owner liv'd, was always plotting of Mischief, had it not been diverted by nearer Intrigues, would not have fail'd to put some horrid Design in Execution against the *Sublime Port*, which, of all the Thrones in the World, seems alone to o'er-top the Grandeur of *France*.

But this Court seems to play the *Hydra*; for no sooner is the Head of one of her Prime Ministers laid, but up springs another in the Room of it, equal in Vigour and Subtilty. And we have still as much Reason to apprehend the Counsels of *Cardinal Mazarini*, as before we had to suspect those of *Richlieu*.

The Generality of the People at first looked for another Conduct in the King towards the Creatures of the *late Minister*; since he himself, toward the latter End of his Life, seem'd to subsist in the Court rather through the Necessity the King had of his Counsels, than any Motive of Affection.

However, the King has exactly complied with the *Cardinal's* dying Requests, in honouring several of his Relations and Friends with *Places* of considerable Trust. And 'tis to his last Recommendation *Cardinal Mazarini* is obliged for the Authority he now possesses. In using of which he discovers a refined Policy, and a Modesty which hath but few Examples.

The many Combinations and Attempts against Cardinal *Richlieu*, and the King's Coldness to him during the Siege of *Perpignan*, sufficiently instructed *Mazarini*, that it was impossible to possess so eminent a Charge, without drawing on him the Envy and Hatred of the *Grandeess*. He consider'd also, that he was a Stranger, whereas *Richlieu* was a Native of *France*. Therefore he unites his Interest with that of two great Officers, who also courted the King's Favour; the one is Superintendant of the *Finances*, the other Secretary of State. These being longer acquainted with the nice Transactions of the Court, and the Intrigues of the *Grandeess*, do him no small Service with their Instructions, and likewise abate the popular Spite, or, at least, share it with the *Cardinal*; since no body will be so partial, as to lay the blame of any Miscarriage on him alone, who seems to do nothing without the Direction of his two Partners (for so he calls them, as if these three shared among them the Authority of the defunct *Cardinal*). This is a pure Trick of *Mazarini*; and he serves himself of them as we use a Ladder, designing by their means to mount by safer Steps, and on their Shoulders to lift himself unenvied to the Helm of the State. Not but that he is actually invested with the Præfacy by the King; but he is willing to divert the Storm which that will draw upon him from the Nobles; therefore he cunningly seems to decline it, pretending an earnest Desire to withdraw into *Italy*, and in the *Interim* has chosen these two for his Collegues. Thus he grasps with one Hand, what with the other he seems to reject; and by his magnificent Living, his obsequious Court, and obliging Carriage to all, he demonstrates, that if he should pass the *Alps*, his Heart would be left behind him in *France*, and that he only aims to be establish'd in the Ministry with universal Applause.

It makes me smile sometimes, to see what Pains he takes to entangle himself in infinite Hazards and Trouble, as if he were of a Constitution like that of a *Salamander*, which cannot live out of a Fire.

The great God increase the Virtues and Graces of the illustrious *Kaimacham*, and of all the Ministers that stand by the bright Throne of Justice, the Seat of the *Ottoman Emperors*.

Paris, 20th of the 4th Moon,
of the Year 1643.

LETTER XIV.

To the Venerable Mufti, Prince of the Interpreters of the Law and Judges of Equity.

A Cloud of Sorrow o'er-spreads the Kingdom of France; their *Sun* is set; the mighty *Lewis*, for whom all *Europe* had been too narrow, had he liv'd, is now confined within the Limits of a Grave. He died at *St. Germain's* yesterday, being the fourteenth of the fifth *Moon*; having left his Queen possess'd of the Regency, and Cardinal *Mazarini* of the prime Conduct of the State.

He was a *Prince* of great Virtue, which with his successful Conquests and Victories procured him the Envy of his Neighbours. And some Criticks among his own Subjects pretend to find many Faults in his Proceedings; as Breach of Royal Promise to the Governor of *Saumur*, when he deliver'd him the Keys of the Town; to the *Rockellers*, in not razing *Lewis's* Fort. Among Foreigners, the Duke of *Savoy*, the Duke of *Lorraine*, and the *German* Emperor, charge him with Breach of Articles

in his Treaties. - So does the King of *Spain*. And all of them complain, that he alone has involv'd all *Christendom* in War and Blood.

Every thing has two Handles, and Men are apt to take all things by the worst, especially in Cases of this Nature. It is difficult for a *Sovereign Monarch* to carry himself so evenly in Peace or War, as to escape Obloquy; especially if he be victorious. Losers must have leave to be peevish.

But I forget that I speak to him who can reveal the Sentences of greatest *Monarchs*; before whose unerring Tribunal all earthly Dignities stand mute. Therefore, avoiding all impertinent Glosses, I will only present thee with what is proper to be said without Partiality in *Lewis's* Vindication, being Matter of Fact, and leave the Decision to thy sacred Judgment.

Herein it will not be amiss to call to Mind, how the Kings of *Spain*, and the whole *House of Austria*, have invaded and disturb'd the Peace of *Europe*, from time to time, these many Years.

The Usurpation of *Navarre* by *Ferdinand* King of *Arragon* began the fatal Jar, when he deposed *John of Albret*, and *Catherine* his Queen, though he himself had no other Title to this Kingdom, than what the Swords of the *Arragonians* and *Castilians* gave him; being of *Pyrrhus* and *Lysander's* Mind, who knew no other Limits to their Dominions, than what their Enemies stout Resistance set them. Thus *Navarre* being adjacent to old *Castile*, *Biscay*, and *Galicia*, it became a Prey to *Spain*. Add to this, his Breach of Royal Word to *Catherine de Medicis* (Queen-Mother of *France*), to *Don Antonio* the next Heir of *Portugal*, the Duke of *Savoy* and *Parma*, and *Catherine* Duchess of *Braganza*; that he would acquiesce to the *Chamber of Lisbon*, in the Case of Succession to the Crown of *Portugal*; when, contrary to all Law and Justice, he invaded that Kingdom

Kingdom unawares, making it a Tributary Province to the *Spanish* Crown.

It has been the usual Method of polittick and wise Princes, to check the Torrent of their Neighbours growing Greatness, to lop the luxuriant Branches of ill-gotten Empire; and had *Henry IV.* of *France* prolong'd his Life, 'tis thought he would have re-conquer'd *Navarre*, and planted the *Flower-de-Luces* in *Fontarabia* and *Pampelone*. Who can then with Justice tax *Lewis XIII.* for managing a War, which all the World expected of his Father?

Moreover, the *Spanish* Methods in conquering *Mexico* and *Peru*, two mighty Empires in *America*; their barbarous Cruelty, their inhuman Butchery of above twenty Millions of the Natives, when neither Dignity, nor Age, nor Sex, was spar'd, but all became a Sacrifice to their insatiable Avarice of Gold, was a sufficient Argument to incense all the Princes in the World against them.

I have no Interest in *France*, any more than I should have in *Spain*, if I were there: I only plead for Justice.

'Twas time for *France* to be alarm'd and stand upon her Guard, when she saw her potent Neighbour planting fresh Alliances and Interests, like Batteries, round about her. Had the Danger only threaten'd from beyond the *Pyrenean* Mountains, she might have waited their Designs. But when she saw so many *Powers* and *States* united in close Leagues, and wholly subject to *Spain*; 'twas time to beat the Drum, and carry the War from home; 'twas time to climb the *Alps*, and take a Survey of *Spanish Italy*; for the Kingdom of *Naples*, the *Duchy* of *Milan*, the Island of *Sicily*, the *Dukes* of *Mantua*, *Parma*, and *Urbino*, the *Princes* of *Massa* and *Piombino*, with the Free States of *Geneva* and *Luca*, did then all march under the Banner of *Spain*. So that none but the Great Duke of *Tuscany*, with

the Republic of *Venice*, were left to withstand his threatening Arms. Who will now blame King *Lewis*, for drawing into his Confederacy the *Hollanders*, *Hessians*, *Grisons*, and the *Swedes*? How could he otherwise dissolve that formidable Union afore-
said?

Besides, the Murders of *Henry III.* and *Henry IV.* the one kill'd at *St. Clou* by *James Clement*, the other at *Paris* by *Racaignac*, were so apparently hatch'd and committed by *Spanish* Counsel and Influence, that had *Lewis*, the late King, no other Reasons to stand upon his Guard, and observe the Motions of *Spain*, yet that were enough to justify his warlike Preparations against that Crown. For, besides the Motives of a just Revenge, the common Jealousies of State must needs prompt him to do his utmost in Prevention of *Spanish* Intrigues.

Nor ought his matching with the *Infanta* to have given him any greater Security; since, under the fairest Grass, many-times lurks the most venomous Snake. What *Spain* could not do by open Force, nor secret Conspiracy, she hoped might be accomplish'd by this specious Marriage. And it was no small Step towards it, that the numerous Train of *Spaniards*, which came into *France* with the *Infanta*, presently screwed themselves into all Offices and Places of Trust both in Church and State; daily making Parties and Pensioners for *Spain*, till at length all *France* grew weary of them; so that the King was constrained to send them home again: Else it is more than probable, that in a little Time he might have seen this flourishing Kingdom in a worse Condition than ever had been known before. He has already seen the Bowels of *France* ript up by intestine Broils, and weltring in its own Blood; he has seen the Princes and Nobles armed against him, debauching and alienating the Allegiance of
the

the *French Gentry, Clergy, and Commons*, and covering their pernicious Rebellion under the Mask of the *Holy League*. He has seen the Duke of *Roban* leading up and down an Army of twelve thousand Foot, and twelve hundred Horse, at the King of *Spain's* Cost; he himself, with his Brother *Soubize*, being both Pensioners to the King of *Spain*, the one receiving fourteen, the other eight thousand Crowns a Year. In fine, he has seen the strongest Cities and Forts of *Picardy, Normandy*, and other Provinces of *France*, plunder'd and pillaged by flying Armies of *Spaniards* and *Imperialists*, even when he least dream'd of any such Misfortune, being at the same time involv'd in Civil Wars with his own Subjects. After all this, had he not Reason to prevent the like Mischiefs and Incurfions for the future, by transporting the War into his Enemies Countries, who had committed so many Hostilities and Ravages in his? It was certainly high time for *France* to rouse up her martial Genius, and leave off her dreaming *Theory*, when *Spain* was so busy with the *Practick*.

These are the Arguments that may be alledged, in Vindication of the King of *France's* Conduct toward *Spain*. And not much less is to be recriminated upon the *Emperor* of *Germany*, his seizing the Dutchy of *Cleves* and *Juliers*, with many Towns and Bishopricks in the Counties of *Luxemburgh* and *La Mars*; as also in the Frontiers of *Switzerland* and *Lorrain*. His Conquest of the *Palatinate*, with the chiefest Cities, Forts, and Passes of the *Grisons*; his reducing the Lives and Liberties of that People to their last Gasps and Period, was a sufficient Motive to the *French* King, to put a speedy Check to this increasing Grandeur of the *House of Austria*.

I leave the Determination of these Matters to thy sage Wisdom, great *Arbiter of Justice*, and bowing my Head to the Dust, awfully retire.

Paris, 15th of the 5th Moon,
of the Year 1643.

L E T T E R X V .

*To the Reis Effendi, Principal Secretary
of State.*

THree Days ago, *Lewis XIII. King of France and Navarre*, was arrested by the *King of Terrors*, and forc'd to pay the *Grand Debt to God and Nature*; I will not say before it was due, but sooner than the accustom'd Time of Payment, being not full forty-three Years old.

Yet *Heaven* was so indulgent, as not to suffer the *Grim Messenger of Fate* to snatch him hence without a previous Summons; his Distemper being a lingering Consumption, which gave him frequent Intimations of his fading Strength.

There are not wanting such as whisper, that he was hurried out of the World before his Time, by some unnatural Artifice. And the common Sort say, that *Mazarini's* Scarlet looks of a more *Sanguine Hue*, than it did four Days ago.

The Reason of this Jealousy, I suppose, is grounded on the Familiarity that has been observed between the now *Queen-Regent* and the *Cardinal*; both also being Strangers to the *French Blood*, she a *Spaniard*, and he an *Italian*. I will not determine how far these Reflections are justifiable, because I know it is impossible for Persons in their Circumstances to avoid the Censure of busy prying Minds,
in

in such a Juncture as this: Yet some, who move in a Sphere above the Vulgar, cannot forget by whose Instigation his Royal Father, *Henry the Great*, was sent out of the World.

The known familiar Access which the Marquis *Spinola* gave to *Ravaillac* at *Brussels*, the private Entertainments between them a little before that Murderer gave the fatal Blow, together with other Circumstances, amounted to more than a strong Presumption with the *French*, that *Spain* was the principal Author of that Tragedy.

And the sudden Exclamation of *Francisco Corvini*, an *Italian Astrologer*, the Night before the King was kill'd, made some Men cast an Eye of Suspicion beyond the *Alps*. For he standing on the Leads of his House in *Florence*, as though he were observing the Stars, on a sudden stamp'd with his Foot, and said, *To morrow the most potent Monarch of Europe will be kill'd*. But some curious Heads imagine he had his Intelligence nearer hand, than from the Heavens, and that rather some of the great *Italian Stars* had made him thus Prophetic.

Hence by comparing these Times with those, the present Regency of a *Spaniard*, and Superintendency of an *Italian*, creates a like Suspicion in the *French*, concerning the Death of *Lewis XIII.* who, tho' he died in his Bed, yet might as well be murder'd by a Drug, as his Father was by a Knife,

These are the secret Surmises of Cabals, not a little heighten'd by reflecting on the Time of both their Deaths; both dying in the same Month, the same Day of the Month, and much about the same Hour of the Day.

Yet, notwithstanding these Murmurs, when his Body was open'd, and his Entrails taken out and search'd, the Physicians gave their Sentence, that he died a natural Death. His Bowels are carried

to St. *Denis*, a Town above three Leagues from *Paris*, there to be buried; and his Body is embalmed in order to its Sepulture in the same Place; there being a magnificent Church, where all the Royal Blood of *France* is commonly interr'd.

Yesterday I was in Company with one of his Physicians; and entering into Discourse of the King's Death (the common Theme of all Companies at present) he told us that the King's Wasting and Death proceeded from the Disproportion of his Moisture to his Heat, the latter being predominant in his Constitution; so that not meeting with a sufficient Check from natural Humidity, it kindled constant Fevers in his Body, which never left him till he left the World.

He was a very devout Man in his Religion, and free from Vice, at least to outward Observation. A remarkable Instance of his Piety he gave in his Youth; when entering a certain Country Village, the better sort of Inhabitants offer'd to attend him with a Canopy; he answer'd, *I bear you have no Church here, neither will I suffer a Canopy of State to be born over my Head in that Place where God hath not a consecrated Roof to dwell under.* (For these *Nazarenes* believe that God dwells in their Temples)

He was temperate to a Miracle, in the midst of Royal Dainties; not suffering his Palate to betray his Virtue. He scorn'd those Pleasures which debase the Mind: And took more Delight in the Noise of Drums and Trumpets, and the Roaring of Cannon, than in the soft Blandishments of Love. He was adorned with many other Virtues, which gained him the Love of all, and more especially the Favour of Heaven. Yet, after all his Victories, Successes and Triumphs, all that can be now said of him is, *He is dead.* Thus passes away the Glory of the greatest Potentates.

God preserve our *invincible Sultan*, ever Glorious, Prosperous, Renowned, and Immortal.

Paris, 17th of the 5th Moon,
of the Year 1643.

LETTER XVI.

To the Kaimacham.

I Am plac'd as an *Eccbo* in *Paris*, to remit to the Ottoman Port, the Sanctuary of the World, whatsoever makes a Noise in *Christendom*. I have sent a Dispatch to the *Venerable Musti*, as also to the Principal Secretary of State, containing the News of the Death of *Lewis XIII.* King of *France* and *Navarre*.

I need not repeat here what I have said to them; because I know they will communicate to thee my Letters.

Yet suffer me to say something of this great *Monarch*, who, had his Nature been more durable, would in all Probability have exceeded all his Royal Progenitors, both in his Conquests abroad, and his absolute Sway at home: Of which he gave an early Prefage; appearing at the Head of Armies, at those Years when other Princes are but learning the Rudiments of War in the *Academy*.

When he was little more than twelve Years of Age, he began to discover his Valour and Conduct, in subduing the Rebels of *Poitou* and *Bretagne*, leading an Army against them in his own Person.

Yet that Success did not discourage others of his Subjects from attempting fresh Insurrections against him. Fate decreed that he should gather the Laurels which composed his Crown, from amongst

mongst Briars and Thorns; his whole Life being one continued Series of War, either at Home or Abroad, and sometimes both.

But that which most exercis'd his Patience, was the frequent *Intestine* Broils and Insurrections of his own Subjects, of which he saw no less than ten during his Reign, some of them headed and abetted by the *Princes of the Blood*; nay, as if Heaven had cut him out for the Toils of War, when all Things else were in a Posture of Peace, his own *Mother*, and *Monsieur* his *Brother*, several times call'd him into the Field, by taking up Arms against him.

When Victory had erected *Obelisks*, and other Monuments of Honour to him in *Italy* and *Spain*, and had cut triumphal Arches through the *Alps* and *Pyrenean* Mountains for the Conqueror's Return; when he had made the *Rhine* to flow with *German* Blood, and had every where, both by Sea and Land, left Tokens of his matchless Fortune; coming to his own Country, instead of Trophies and Honours to welcome home their Sovereign, his Ears were always grated with the unwelcome News of *Civil Wars* in his own Kingdom.

Yet he that considers need not wonder at these Convulsions of the *State of France*, or any other Kingdom so populous as that is. In the *Oecumene* of the *Universe*, tho' it be governed by an *Eternal Providence*, which cannot err, yet we see the *Elements* at War with each other, and that perpetually; and out of this restless Strife and Quarrel arises the Health and good Constitution of the *Natural World*. So is it in the *Political World*: No *Kingdom* or *Commonwealth* can subsist without Purgations of her peccant and superfluous Humours; which War effects, as the most appropriate and natural Remedy in such Cases.

Neither

Neither had *Lewis* any great Reason to be angry at these Disorders, since through his prudent Management they furnish'd him both with the Opportunity and Means to reduce this Kingdom to an entire Obedience, which his *Predecessors* could never accomplish. Thus, they say, the Palm, the more it is oppress'd with Weights, shoots up the higher.

Kingdoms and *Empires*, like *natural Bodies*, have their proper Time of *Growth*; and the Genius of each Nation stimulates it with a strong Desire and Appetite of enlarging its Dominions; which it never ceases to pursue, till it be arriv'd to the Meridian and Height of *Grandeur*; though it be often interrupted and retarded in its Course to Maturity, by State-Fevers and other Maladies.

Thus *France*, during the Non-age of her growing State, felt various Shocks and Fits; often threatened with a Dissolution by the high-wrought Blood of potent Factions. Yet, in her Constitution, she had Antidotes, as well as Poisons: And her wise Kings had Skill to check and curb a popular Disease. But none e'er rooted out the Cause, till this great *Lewis* took the Cure in hand. He has awaken'd all the vital Powers of State, and roused the very Soul of Government. 'Tis he alone has crush'd the last Head of that factious *Hydra*, which for so many Reigns had exercis'd the Arms of his *Royal Ancestors*.

Wouldst thou know by what Methods he has accomplished this great Work? I'll tell thee in a word; by Rigor and Severity. He fleeced the rich *Plebeians* of their Gold, and kept the Poor in that Condition, by continual Taxes and Impositions.

Yet he was a Prince of that admirable Temper in his Government, that he acquired the Epithet of *Just*.

His

His Queen is now Regent, according to the Law of *France*, the *Dauphin* being but four Years of Age.

The Sovereign Arbitrer of Fate grant to the glorious *Sultan* Victory over all his Enemies, that so these *Western* Nations, when their Course is run, may be subdued to the sacred Empire of the true Believers.

Paris, 17th of the 5th *Month*,
of the Year 1643.

LETTER XVII.

*To the Venerable Mufti, Successor of the
Prophets and Messengers of God.*

THY last Letter has confirmed the Effects of the former, and given me a fresh Testimony of thy paternal Affection and Friendship. It is an evident Sign that thou takest care of poor *Mahmut*, when with an Authority full of Tenderneſs, thou reproveſt his Faults, without leaving him Occaſion to deſpair. Such Reprehenſions are a ſovereign Balm to a wounded Spirit; and I hope, after an Application ſweeten'd with ſo much Clemency, I ſhall never do any thing which may merit or need the Diſcipline requiſite to a Gangrene.

If I was negligent in performing the Penance thou before enjoinedſt me, I will now endeavour to make Reparation. If the Account I gave thee of the Religion of theſe *Western* Parts was too ſuperficial and brief, I will now enlarge, and preſent thee with the chief Obſervations and Remarks I have made during my Reſidence here; and my Captivity in *Palermo*.

I need

I need not acquaint thee with that which causes the greatest Rupture between the *Roman* and *Greek* Churches; *Cyril* the *Patriarch* has said enough to thee on that Subject. Thou knowest, that the grand Quarrel between them is about the *Supremacy* which the *Roman Prelate* claims over all the Churches in the World, by a *divine Right*. But neither *Cyril* nor the *Friars* of *Jerusalem*, with whom he contested, would inform thee, that this *Supremacy*, where-ever it resides, is only founded in *Right* of the *Empire*. They would make thee believe that the *Christian Bishops* were from the Beginning, *Sovereigns*, established by God, *Princes* independent of the *Imperial Sceptre*; concealing that the first Founders of their pretended Monarchy were poor Fishermen, who never dream'd of such a Grandeur, as their Successors were afterwards invested with, by the Liberality of the *Roman* and *Grecian* Emperors. It would be a Reproach to themselves, if they should let thee know, how holy and harmless were the first *Patriarchs* of *Byzantium* and *Rome*, who refused the Honours and Dignities of the World, and were only ambitious of excelling one another in Virtue and a pious Life. Their very Addresses to thee are a Contradiction to the Examples of their Predecessors, each Party offering Treasures of Gold, thinking to bribe the incorruptible Judge with the glittering Dirt. Assuredly the Seeds of an irreconcilable Discord are sown in these *Infidels*; they are settled upon the Lees of Error, till the Day of Judgment.

As to the State of Controversy between them, it is certain, that while *Rome* was the Capital Seat of the Empire, the *Roman* Bishops had the Superiority granted them; but when the *Imperial Residence* was translated from thence to *Byzantium* by *Constantine the Great*, (from whom it derives the Name it now bears of *Constantinople*) then the Ecclesiasti-
cal

cal Supremacy was also transferred to the *Patriarch* of that City; who enjoys it to this Day, through the Favour of our munificent *Sultans*, who succeed the ancient Emperors of *Greece*. This superlative Power the *Popes* of *Rome* would not recognize in any other but themselves, being loth to part with the Authority they once possess'd; whence proceeded the *Schism* between the two Churches of the *East* and *West*. And while the *Patriarchs* of the *Grecians* shelter'd their new-acquired Honour under the Protection of the *Emperors*; the *Popes*, partly by Artifice, and partly by Force, made themselves *Lords* of *Rome*; and the adjacent Territories, taking Advantage of the Absence of the *Emperors*, the Pusillanimity of the *Senators*, and Discord of the *Citizens*. Supported with this Princely Estate, they *excommunicate* all the *Churches* which did not submit to them, as the *Sovereign Prelates* of the *Christian* World; publishing severe *Edicts* against the *Greek Church*, and doing every thing that might confirm the World in the Belief of their Authority and Grandeur. The *Potentates* of *Europe*, frighten'd with the Thunder which the *Roman Pontiff* used, and induced by other Reasons, did Homage to them, acknowledging their *sovereign* Jurisdiction in the *West*. In this State they have continued ever since, without yielding in any thing to the *Patriarchs* of *Constantinople*.

There have been great Endeavours used on both Sides, to gain their respective Ends; and several *General Councils* were called, that is, an Assembly of the chief *Bishops* and *Doctors* of both *Churches*, to examine and decide the Difference. And sometimes the *Fathers* of the *Greek Church* have subscribed a Submission to the *Pope*; but, as soon as they return'd home, they have recanted, and the Breach been render'd as wide as ever. They accuse the *Romans* of Partiality, and say, that the *Councils*

Councils were pack'd; yet both Parties seem to give an extraordinary Deference to these *general Councils*, believing that the *Holy Ghost* is there present, and guides them into all Truth. The *Councils*, which they esteem *infallible*, have contradicted each other; this repealing what that had decreed, and a third disannulling that Repeal. The *Councils* believe themselves above the *Pope*, and the *Pope* exalts himself above the *Councils*. Sometimes they have two or three *Popes* together, all claiming that which can be the Right but of one. In fine, they have involved themselves in such a Labyrinth of Disputes and Cavils, and are entangled in such a Circle of Absurdities, that the soberer Part of *Christians* begin to question the Authority both of *Popes* and *Councils*: Infomuch as it being generally known, that the last Assembly of this Kind was manifestly over-ruled by the Agents of the Court of *Rome*, People spar'd not to pass this Jest on it, and say, *That the Holy Ghost was sent from Rome to the Council of Trent in a Cloak-bag*; intimating thereby the many Instructions and Advices which were continually transmitted from *Rome* by the Post, to the *Fathers* sitting in that *Council*, whereby all things were determined according to the *Pope's* Pleasure, and to the Advantage of the *Roman Court*.

'Tis certain, the *Christians* now-a-days have abated much of that *blind Obedience* which they formerly paid to the *Roman Pontiffs*: They begin to see with their own Eyes, and not with those of their Priests. There was a Time when many Kings were made to hold their Crowns in Fee of the *Roman Prelate*, who pretended a Right to dispose of all the Kingdoms and Empires of the Earth, as *Vicar of God*. But the Kings of *England*, *Sweden*, *Denmark*, with some Princes of the *German Empire*, and the *States of Holland*, have taught others

others the Way to stand upon their Guard; so that, though the Emperor of *Germany*, Kings of *France*, *Spain* and *Poland*, with the Princes of *Italy*, profess an Obedience to the *Holy Father*, yet 'tis rather out of a Maxim of Policy, than any real Persuasion of Religion.

The *Spaniards* seem the most superstitiously devoted to the See of *Rome*; yet they will not endure the Excommunication, which the *Pope* pronounces against their King, above the Space of one Day. It seems upon some old Difference between them, it is usual for the *Holy Father* to excommunicate this Sovereign once a Year, that is, on the *Thursday* before *Easter*, which is the same as our Feast of *Beirum*. Now, as I am told, the *Spanish Ambassador* next Day presents the *Pope* with a Gemmet or Horse, upon which the Censure is taken off. This is an ecclesiastick Juggle; and the Court of *Rome* use a great deal of such *boly Legerdemain*, to keep the Sons of the Church in their Obedience.

The *French Church*, though in all things agreeing, and professing an entire Obedience to the *Roman*, yet claims to herself some Immunities and Privileges, which the Court of *Rome* is very loth to grant. Hence it comes to pass, that there arise frequent Contests between the *Popes* and the Kings of *France*, which are generally accommodated to the Advantage of the latter; the *Pope* not being willing to try the Force of *THE LAST REASON OF KINGS*: This is a Motto engraven on the *French King's Cannon*, which he has threaten'd to carry to the Walls of *Rome*, if the *Pope* should intrench on the *Gallican Rights*.

But though they thus disagree in some Niceties of State, yet they, and all the rest of the Nations within the *Roman Communion*, have but one Form of *divine Service*, which they call the *Mass*, and it is the same with the *Grecian Liturgy*. On Festival Days

Days it is solemnized with Variety of choice *Musick* and *Singing*; with innumerable Wax-Tapers burning at Noon-day. I have seen, at such a Time, sixteen Priests before the Altar, all vested in most costly Silks, embroider'd with Gold and Pearls.

They have also many Chapels and Altars in the same Church, and sometimes they celebrate *Mass* on all the Altars together; differing herein from those of the *Greek Communion*, who have but one Altar in a Temple: For which they plead Antiquity, it never having been known that the *primitive Christians* had any more. On the other side, the *Romans* plead Conveniency, for the Multitude of their Altars; that the *Pope* has a Power to dispense with the ancient Rites and Traditions in such Cases; and that nothing was more reasonable than that their Altars should be multiplied, as the Number of their Profelytes and Priests increas'd.

I will not pretend to decide this Controversy; permit me only to say, that the *faithful Mussulmans* have more Reason to require several Preachers at the same time in our *magnificent Mosques*, where it is impossible for all the Auditors in so vast an Assembly, to hear and understand the *Law* expounded by one Man, though it be performed in the vulgar Tongue: Whereas, their Service is celebrated in a Language whereof the Multitude are utterly ignorant. It matters not much whether they are near the Priest at the Altar, or afar off, since they understand not a Word he says; and the *Grecians* judge it sufficient to be present at this their daily Sacrifice, though it be at the very Porch of the Temple.

Another Difference there is also between these two Churches: The *Roman* allows not a *married Priest*, unless in some extraordinary Cases, and then the *Pope's Dispensation* must be procur'd. But *Concubinage* is conniv'd at, though forbidden by the

the *Canons* of the Church: Whereas thou knowest that all the *Grecian Papa's* marry and get Children.

The *Spaniards*, among all the Nations within the *Roman Pale*, are reckon'd the *best Catholics*, but the *worst Christians*; the *French* are said to be the *best Christians*, but the *worst Catholics*; and the *Italians* are accounted neither *Catholics* nor *Christians*:

I know not what Reason they have to state the Difference so between the two former; but the Character of the latter suits in one respect with the usual Proverb of that Country; it being common in the Mouths of *Italian Gallants*, to say, *He that is a Christian, is a Fool.*

The devouter Sort of *Catholics* pay a great Reverence and Devotion to the Relicks of their *Saints*. I could not reprehend them for this, if I were sure of two things, that all those whom they esteem as *Saints* were really such; and, that all the Relicks they keep with so much Veneration in their Churches, did really appertain to the Persons under whose Names they go: For then it would be no more than what the *true Believers* practise throughout the World; and it is well known, that when a Piece of the Garment of our *holy Prophet* was dipp'd in the Water which they cast on the Flames of *Constantinople*, the Fire immediately ceased, to which before no Stop could be given by all the Industry and Endeavours of Men. Assuredly, the Bodies of the *Prophets* and *Messengers of God* are *holy*, and have a Power of sanctifying whatever they touch, producing often miraculous Effects; but the Avarice of Men may abuse this Truth to their own private Ends; and the *Christians* themselves will not believe all to be *true Relicks of Saints*, which their crafty Priests shew for such.

There

There are innumerable other *Sects* of *Christians*, which are neither in Communion with the *Roman* nor the *Grecian Churches*; but, accusing them of *Idolatry*, separate themselves from their Society, and form distinct Congregations. These are not known in *France*, saving only the *Hugonots*, otherwise called *Protestants*: Which last is a Term comprehending all that have revolted from the *Roman Church*, and was first assumed by the *Lutherans* at *Augsburgh* in *Germany*.

In *England* and *Holland* there are abundance of these *Sects*, some of them newly sprung up, others of longer Date. And all thus far agree with the *Mussulmans*, that they use not Pictures or Images in their Temples; so that were they rightly instructed in the *boly Alcoran*, it would not be a thing altogether impracticable, to persuade them to *Circumcision*. There is a *Sect* which they call *Socinians*, who seem to preach out of the very *Book of Glory*, denying the *Divinity* of *Jesus*, the *Son of Mary*, the *Christian Messias*; even as our *divine Lawgiver* does in several Chapters and Versicles of the *Alcoran*.

The *Christian Church* seems to be a stately Building, whereof *Prelacy* is the Corner-stone; if this were removed, all would fall to the Ground. That which they call the *Hierarchy*, if it could once be dissolved or pulled down, we should soon see all *Christendom* laid in Ruins. This *Hierarchy* is a gradual Subordination of *Archbishops*, *Bishops*, and *Priests*; the Inferior depending on the Superior, and all deriving their Orders and Dignities from their chief *Patriarchs*. These are the Links which compose that Chain that fastens *Christendom* together; were this but once broke, the united Interest of *Europe* would soon fall into Pieces. The Way must be, by beginning at the lowermost Link: Could but the *Priests* be render'd independent on the *Bishops*, and on each other, it would be a fair Step.

Step towards the dismantling of the Outworks, these Priests drawing infinite Numbers of People after them; as it is apparent in *Geneva, Holland, Switzerland*, and other Places; where they have quite abolish'd the Order and Authority of *Bishops*: And it is observable that none of these foremention'd Countries, since that Time, have ever been instrumental in opposing the victorious Arms of the *Ottoman Empire*: As if, with the Downfal of *Episcopacy*, the Charm were dissipated, which had for some Ages precipitated these Nations (among others) to a rash and obstinate Resistance of that Force, which is destin'd by Fate to conquer and reform the World.

Weigh this Thought well, and thou wilt find that the Order of *Bishops* is essential and necessary to the good Estate of *Christendom*; and that the only Way for the *Mussulmans* to undermine all *Europe*, will be to supplant this Order, and introduce an Ecclesiastick Independency among the Priests; by which means every one shall assume to himself, not only his proper Fragment of the torn Dignity, but the whole fundamental Power of a Bishop; taking upon him to do those Offices, which before it was not accounted lawful for any but a *mitred Head* to perform. Hence, in Time, will follow innumerable Inconveniences, Distastes, and Broils; and perhaps as many *Schisms*, as there are particular Priests to head them: Since every one will be apt to think himself capable of dictating to all the rest, and judge it below him to receive the Law from any. Thus will there be a clear Stage, for Ambition, Avarice, and Lust, to act their Part on: And when, by the Craft of designing Men, and Superstition of Bigots, and the Easiness of the Credulous, the greatest Part shall be so divided, that it will be difficult to find two Men of the same Mind in *Articles of Faith*; it will then be easy, either
by

by thy intelligible Reasons in the *Akora*n, or the more cogent Arguments of the Sword, to plant the true and undefiled Faith in these Countries. The Creator of all things hasten his holy Prophet's Return, that all Nations may embrace his Law, assert his Unity, and be incorporated into the glorious Empire of the *Osman*s.

Paris, 10th of the 6th Moon,
of the Year 1643.

LETTER XVIII.

To the Kaimacham.

SINCE the Death of King *Levi*s, all Mens Eyes and Hearts are fixed upon the *Dauphin*; who, tho' he is very young, yet is he a Prince of a forward Genius and promising Aspect, giving signal Proofs of a martial Spirit.

One Day, seeing the Guards, as they were exercising their Arms, he discover'd an extraordinary Complacency, and said to those that stood by, *I had rather be a Soldier than a King*; imagining, from the Softnesses he is accusom'd to in these infant Years, that the Life of a *Soldier* is incompatible with that of a *King*.

Since that Time, he harasses his Tutor and Attendants with perpetual Tattle about Guns and Swords. And Cardinal *Mazarini*, not to baffle or check such generous Inclinations, has culled out a Companion for him, agreeable in Temper, only a Year or two older.

These young Sons of *Mars* bestow their Time partly in shooting with little harmless Engines, made on-purpose for the *Dauphin*'s Recreation, in Imita-

Imitation of Guns; sometimes with Bows and Arrows; at other times they fence with Files adapted to their tender Arms and childish Skill. In these kind of Exercises the *Dauphin* grows a great Proficient; and it is look'd upon as an Omen of his future warlike Deeds.

A *Spanish* Astrologer has calculated his Nativity. He prophesies strange things of this young Prince; as, that he shall excel all his *Royal Ancestors* in Feats of Arms; that he shall make the Crown of *France Imperial*, having subdued *Spain, Italy, and Germany*; that he shall shake the *Ottoman Empire*, but in the End shall be deposed by his own Subjects.

I know not what Credit may be given to the Professors of this Science, in regard the ancient Rules of *Astrology*, on which the *Chaldeans* and other *Eastern Sages* grounded their Predictions, are now either wholly lost, or so corrupted and obscured by the Comments and Glosses of later Authors, that there are hardly any Footsteps of the original Maxims to be traced. Yet, without troubling *Astrologers, Prophets, or Wizards*, one may presage from the natural Genius of the *Dauphin*, that when he comes to feel his Strength, he will not be idle, but follow his Father's Steps, who, before he was thirteen Years of Age, appeared at the Head of Armies.

The *Omnipotent* guard our glorious *Sultan*, and the Empire establish'd by his own Hands; and may his Blessing descend on the Royal Off-spring, that the young *Sultan Mahomet* may perform greater things, than are prophesied of the *French Dauphin*.

Paris, 6th of the 7th Moon,
of the Year 1643.

LETTER

LETTER XIX.

To the Vizir Azem, at the Port.

I Remember, I promised to send thee farther Advices of the War between *Spain* and *Portugal*, since the late Revolution in those Parts.

The *Island* of *Tercera* was the only Place that held out against the *New King*, when all others with Expressions of extraordinary Joy for their Deliverance from the *Castilian* Yoke, submitted to, and acknowledged *D. Juan de Braganza*, as the *Lawful Heir* of that *Crown*.

The Resistance which the *Governor* of this *Island* made, obliged the King to send thither a certain Number of Ships of War, to block up the Place, and hinder the Importance of any Provisions. And this Course prov'd successful; for, though the *Spaniards* attempted several Times to relieve it, yet their Vessels were either taken by the *Portuguese* Fleet, or sent back again without doing their Errand. So that at length, *Don Alvaro de Viveiros*, the *Governor*, finding himself reduced to great Streights for want of Necessaries, without any Hopes of being relieved, was forced to capitulate and surrender.

The *New King* has made an *Alliance* with the *Swedes*, which is of no small Advantage to him; having thereby established a Commerce with that Country, and furnishing himself from thence with Powder, Horses, Arms, and all other Provisions of War.

He has also made a *Treaty* with the *Hollanders*, but not with so good Success as the former. Thou hast heard what Possessions the Kings of *Spain* and *Portugal* have acquired in *America*; they being the
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first Discoverers of that *New World*. It happened that about the Time of the late Revolution in *Portugal*, the *Hollanders* of *Brasil* took from the *Portuguese* the Towns of *Angola*, *St. Thomas*, *Maragon*, and other Places belonging to *D. Juan de Braganza* in those Parts. The Knowledge of this coming to the *Portuguese Court*, caused the King to send his *Ambassador* to demand of the *States* the Reason of this Breach. They answer, it was done before the News of the *Revolution* had reached the *West-Indies*. This, with some Acts of Hostility in the *Oriental* Parts, has lessen'd the good Understanding which was between them.

In the mean time, the Spight and Hatred of the *Castilians* increased daily; much Blood was spilt on the Frontiers of *Portugal*, which obliged *D. Juan* to establish six Places of Strength, quartering in them an Army of thirty thousand Men. The *Spaniards*, to oppose these Forces, had likewise four or five Armies in *Castile*. There were many Skirmishes and Encounters, Stratagems and Ambuscades on both Sides; and it was hard to determine who had got the Advantage, till Fortune seem'd to favour the Cause of the *Portuguese*.

They had a valiant and expert Commander, who was *Governor* of one of their Frontier *Provinces*: His Name is, *Fernand Telles de Menexez*. This Hero animated by the Justice of his Cause, and spur'd on by the natural Ardour of his Spirit, pierc'd into the Bowels of *Old Castile*, took the Towns of *St. Martin* and *Elges*, demolishing the Castle belonging to the latter, which also commanded all the Country thereabouts; and, being encountered by two thousand five hundred *Spaniards*, he fell upon them and cut them all in Pieces. He also render'd himself Master of a strong Place call'd *Valverde*, which he stor'd with all sorts of Ammunition, and left a *Portuguese* Garison in it.

They

They were no less victorious in another *Province*, from whence the *Portuguese* Armies rush'd into the adjacent Territories of *Spain*, taking the Towns of *Aroches*, *Villar de Rey*, *Codicere*, *Anzinasola*, and other Places of Note, without any Resistance, save that of a few *Castilian* Troops, most of which they took Prisoners, with a Booty of three hundred *Spanish* Gennets. After this, they took *Cbelles* by Storm, one of the most considerable Towns in that Part of *Spain*. Nor was the King of *Portugal* only thus successful near Home, but his Affairs prosper'd also abroad. The Kings of *Goa* and *Marsc* sought his Alliance, with other Princes in the *East-Indies*; and, in general, all the *Potentates* in *Chrißendom*, excepting only *Spain*, made Friendship with *D. Juan de Braganza*, and espoused his Interests.

There has been a general Assembly of all the *Estates* of *Portugal*; wherein the People have testified their Joy and Satisfaction in their *New King*, by offering him, together with their Lives, the Disposal of their Fortunes, to be employed for the Service of the Crown, and the Release of his Royal Brother *Don Duartus*, of whom I formerly made mention in one of my Letters.

Thou wilt not perhaps think me troublesome, if I relate to thee how the *Spaniards* used this unfortunate Prince after they had imprison'd him: Neither is it altogether impertinent, to let thee see, how spiteful this Nation is in their Revenges, and how cruel in the Execution of their Resentments.

After *Don Duartus* was deliver'd into the Hands of the *Marquis Castel Rodrigo*, the *Spaniards* gave him not the Entertainment and Respect due to a Prince, but used him like a Slave or a Malefactor, causing him to be lodged in a mean dark Chamber, his Hands to be chained every Night, his Robes to be taken from him, none of his *Domesticks* suffered to come near him, and doing all the Indignities

to him that their Malice could suggest, as proper Means to render his Imprisonment intolerable; and his Life a Burden. If thou askest me for what Crime it was they thus punished him, I can tell thee of none, unless it were one, to be so nearly related to the King of Portugal.

But this is not the only Example of the *Spanish* Cruelty; they executed their Revenge on poor unarm'd Peasants in the Field; the *Duke de Alva* causing three hundred *Portuguese* Husbandmen; as they were labouring in their Vineyards, to be murdered in cold Blood, sacrificing them, as he said, to the Ghosts of the slaughter'd *Castilians*. And it was attributed to their under-hand Insinuations, that four *Portuguese* Ambassadors, with three and fifty of their Train were barbarously put to Death by the *Japoneses*, against the Law of Nature, and the Sanction of all Nations. Such Violences have never been practis'd in the *Ottoman Empire*; the Sanctuary of the Earth has not been profan'd by an Injustice of so deep a Dye.

There has been lately discover'd a second Conspiracy against *Don Juan de Braganza*, wherein were concerned *Don Joseph de Menezes*, Governor of *St. Julian*, the most important Fortrefs of all the Kingdom, and *Don Francisco de Lucena*, Secretary of State. These held a private Correspondence with the *Duke de Olivarez*; and it was agreed between them that the Governor of *Badajox*, a Subject of the King of Spain, should be put in Possession of *St. Julian's Fort*, which is the very Key of *Lisbon*, and that other Places of Strength should be delivered up to such *Spanish* Officers as *Olivarez* appointed. But a Letter which was sent from *Don Juan de Garay*, Governor of *Badajox*, to the Governor of *St. Lucy's Fort* in Portugal, being by Mistake carried to the Hands of the *Count d'Obidos*, a *Portuguese* General, and a faithful Friend to the King,

King, discovered the Intrigue, and the Traytors were seized and brought to condign Punishment.

I cannot at present send thee any more News of the *Portugueze* Affairs. God grant thee a long and happy Life in the Favour of the *Grand Signior*.

Paris, 20th of the 7th Moon,
of the Year 1643.

LETTER XX.

To Dgnet Oglou.

THOU wilt wonder when I tell thee I am melancholy for want of Solitude. That which administers Occasion of Sadness to others, is the only Cure of my Grief. Yet this will not seem a *Paradox*; when thou considerest, that Conversation is the Air of the Soul, and that he who values the Health and Ease of his Mind, ought to chuse such an Element for it to breathe in, as is pure and serene, which is very difficult to find in any Society. This is the Reason that I never think my self more alone, than when I am confin'd to some Kind of Company.

Thou hast observed, that most Men will ingross all the Talk to themselves; this is very irksome. Yet, I should not grudge them the Monopoly, were their Discourse pertinent and agreeable; but, to be forc'd to hearken to all their empty Tattle of Hawks and Hounds, Garbs and Fashions, with an endless Jargon of Things less to the Purpose than the former, which will keep their Tongues employ'd sometimes two or three Hours together; renders their Converse more troublesome, than that of the Spark, who pick'd up *Horace* in the Streets of *Rome*.

Others are of a quite contrary Humour; and, thou may'st as soon get a Word from the *Musti*, as from them. They sit like Statues, as if they emulated the Character of *Griuti Eben Sagran*, one of the *Vizirs* of the *Bench*, who in ten Years that he had sat in the *Divan*, was never observed to speak a Syllable.

Yet, this sort is more tolerable than the other, who, with their everlasting Chat, rock the Company asleep, and take from them the very Power of Thinking.

However, I prefer the Retirement of my Chamber to both these Inconveniences. There I can enter into my self, and by retreating from all Commerce with my Senses, I find a private back Way to converse with the whole Universe. Think not this a *Chimera*, or that *Mabmut* pretends to extraordinary Illuminations; 'tis nothing but what every Man may experience, who will but take the Pains to be thoroughly acquainted with himself. If he can but gain a familiar Access to the inward Apartments of his own Breast, he will soon find a Postern there, which will readily open and let him into the most retired Closets of Nature: From thence he may sally forth, and take a better Survey of the World, than he can by his Eyes. Here he will behold all Things undisguised, and in their true Quantities and Qualities. And, which is more admirable, he will be able without the Help of *Opticks*, to see himself enjoying this Felicity, and to know that he sees it, which is a sufficient Conviction that he is not in a Dream.

Wouldst thou improve thy Knowledge, affect not a Multitude of Books; there are but few worth the Reading. What is the whole Creation but one great Library; every Volume in which, and every Page in those Volumes, are impress'd with radiant Characters of infinite Wisdom. And, all the Perfections

sections of the Universe, are contracted with such inimitable Art in Man, that he needs no other Book but himself, to make him a complete *Philosopher*. Thou wilt say, that this requires too great an Abstractedness of Mind, and is very painful. I tell thee, my dear Friend, I am extremely subject to Melancholy; whose Effect, thou knowest, is to render one very thoughtful, and those Thoughts rack the Soul with intolerable Anguish. Yet I do not fly from them, as generally Men are accustomed, neither do I seek to drown them in Wine, or chase them away with any sociable Diversifements. My usual Way is, to bid them Battle, oppose Thoughts against Thoughts; and, with the Dint of Reason, to subdue this peevish Humour. To this End, I hunt up and down for my Enemy, and rummage every Corner of my Soul, pursuing the Cause of my Sadness, with such Arguments as these: Why should I be Melancholy, who possess nothing that I fear to lose, and yet enjoy all that I could wish for, were I without what I now possess? I am a *Mussulman*, and therefore under the Protection of God: I serve his *Vicegerent*, the *Grand Signior*, faithfully, and find Acceptance with the *Bassa's* of the *Port*: I am in *France*, yet cannot call it a *Foreign* Country, since Innocence and Virtue naturalizé a Man in all Parts of the World. I cannot say I am unfortunate, so long as I have no Vice for which I need either to blush or grow pale. If I am slander'd, this ought to be an Occasion of Joy, since it ranks me with Men of the greatest Merit, who could never escape the Calumnies of the Envious. And I have Reason to triumph, in that I find no Inclination to revenge my self, but rather to pity my Traducers. If any Man should play the *Satyrist* with my Deformity; and rudely descant on my ugly Countenance, or the Disproportion of my

Limbs ; there is no more Reason to be grieved at this, than to be affronted at the Wind for blowing off my Hat, or the Rain for wetting my Cloaths, or a Dog by barking at me as I go along the Streets; the one being as natural as the other.

Thus I argue with my self, dear *Oglou*, when assaulted with Melancholy ; these are the Remedies which I apply to that black Distemper of the Mind : And sometimes I go farther, if these will do no good : I then ask my self, whether it be the Fear of Death that thus perplexes me ? And here begins my Cure. This kindles the brightest Spark of Reason, which in a Moment disperses all the Mists. The dismal Pageantry of *Chimera's* vanishes, and all the Tragick Pomp of Grief streight disappears. Not that I would have thee think I am fond of dying, but I consider *Death* as the *unavoidable Fate* of all Men ; and, that therefore it is reasonable to be chearful, since that which no Man can escape, will, one Time or other, release me and every Man from the Miseries of this Life. This Thought recovers me from the worst Effects of Melancholy ; and, I believe, the *Damned* themselves would sometimes be in a good Humour, if they had but the least Glimpse of Hope, that they should one Day be deliver'd from their Torments. For, whatsoever Sorts of Men there are in this Life, I cannot think *there be any Stoicks in Hell*.

And now I have entertained thee with Company and Solitude, with Books and Men, with Life and Death, with Earth and Hell ; let us take one Step farther, and refresh our selves with the Remembrance of Heaven, the Joys of the Blessed in *Paradise* ; which certainly is the best Relief of anxious Thoughts, the most perfect Cure of Melancholy, the Guide of Life, and the Comfort of Death.

God

God grant that thou and I may see each other, and drink together in the *Arbours of Eden*, and kiss the *Daughters of Paradise*.

Paris, 14th of the 8th Moon,
of the Year 1643.

LETTER XXI.

To the Tefterdar, or Lord-Treasurer.

Kingdoms and Empires (like Men) have their lucky and unlucky Seasons. Spain seems for a considerable Time to have been under a Cloud; as if her *Guardian Fate* began to droop, and were not strong enough to check the rising Grandeur of France.

It has been an old Observation, That those whom God consigns over to Ruin, he first insatuates. It was a grand Oversight in *Don-Francisco de Melo*; to constitute the Duke of *Albuquerque*, General of his Horse: For he thereby so disgraced the Spanish Officers in his Army, that emulating the Honour of this young *Portuguese*, the greatest Part of them deserted, in the very Nick of Time, when their Presence was most necessary to confirm the *Battalions*, already shrinking from the furious Onset of the French.

This gave the young Duke of *Anguien* an entire Victory, and has crowned him with glorious Laurels; while *Don Francisco de Melo*, by this ill Conduct, has quite lost his Reputation, and is forced to resign up his Commission to another.

This Battel was fought before *Rocroy*, and may be reckoned as a Parallel with that bloody Battel of *Leipsick*, between the *Imperialists* and *Swedes*, on

the 7th of the 9th Moon, of the Year 1631. A Day which was remarkable at *Constantinople*, on the Account of that terrible Lightning, which surprized the late *Sultan Amurath* in his Bed. Many other extraordinary Events signalized this Day in *England*, *France*, *Germany*, and other Places; which occasioned the great *Astrologer Herlicius*, to call it a *Day of Blood*.

Such another was this unfortunate Day to the *Spaniards*, at the forementioned Battel of *Rocroy*; where they lost an infinite Number of Men, with all their Field-pieces, and a hundred and fifty Colours.

He that created the *Moon* and the *Constellations* in *Heaven*, to distinguish the Times and Seasons, guard thee from the Influence of malignant Stars, and from the Destroyer, who ranges the World on certain *Critical Days*.

Paris, 12th of the 9th Moon,
of the Year 1643.

LETTER XXII.

To the Vizir Azem, at the Port.

IT is Time, it is high Time, most sage *Minister*, for the *Ottoman* Sword, the Sword of Justice to be unsheathed, not against an open Enemy, but against its professed Friends and Subjects. The Head of the *Bassa* of *Cyprus*, is become a Burden to him, as likewise those of *Mitylene*, *Scio* and *Lemnos*. They plot Mischief against the Throne that is established in Equity; they are ungrateful to their Sovereign, who hath exalted them; they are become unworthy of the Honours with which they are dignified.

I could hardly believe the first Reports of this Treason, till I was at length fully convinced by undeniable Testimonies, that it was too true.

Yet, it is a Secret even in the *French Court*. I alone have discovered this Mystery, by the Means of a *Jew* and a *Græcian*, both my Agents in those Parts, and Men whom I can confide in.

The Business is this. The *Bassa's* and *Governors* of the *Isles* before mentioned, have conspired together to divide themselves from the Body of the *Ottoman Empire*, and to make the *Islands* of the *Ægean Sea*, a *Commonwealth* independent on the *Throne* which governs the *World*. The *Bassa* of *Cyprus*, is the Ring-leader of this Conspiracy, and that *Island* is to be the *Capital Seat* of their *New Republick*.

The *Governors* of the five greater *Isles*, are to be called the *Sovereign Counsellors of State*. By these, all the Affairs of the *Archipelago* are to be managed. Only the *Bassa* of *Cyprus* shall be supreme, and have the casting Voice in all Cases of Dispute.

The enclosed Papers, contain the perfect Model of their new Government; the Articles and Propositions on which this rebellious designed *Commonwealth* is to be built, with the Names of the chief Conspirators subscribed.

Permit me, *sage Minister*, to set before thy Eyes the Occasions of these treacherous Designs.

It has been the Custom of the *Port*, to connive for a considerable Time at the Oppressions, Rapines, and Exactions of the *Bassa's* and *Governors* of *Provinces*; to suffer them to harass the People under their Jurisdiction; to pillage and spoil them of their Moneys, Goods and Estates, till they have amass'd together vast Sums of Money. And then, it has been as usual for the *Sultans*, upon the least Complaint, to send the Bow-String to the Criminal *Bassa*.

What

Whatever may be pleaded in Defence of this Method in former Times, my Opinion is, that it may prove dangerous now. And, if I may be permitted to speak freely, I have Reason to think, that this was one Ground of the designed Treason in the *Isles* of the *Ægean* Sea.

Formerly, those who were removed to these Commands, were not so well versed in the *Maxims* of *Policy*, nor so apprehensive of the *Cabinet Secrets* of *State*. But now the Age is refined, Men are more subtle, jealous and selfish than they were; Nature teaches all Men to preserve their Lives with utmost Diligence.

The *Bassa* of *Cyprus*, who is the Ring-leader of this Conspiracy, has been let alone in a long Course of Tyranny and Oppression over his Subjects; by which Means, he has heaped to himself prodigious Treasures. His guilty Mind told him, that Complaints would be made against him, and that one time or other he must be strangled. He knew that his Gold would be better thought to become the *Sultan's Seraglio* than his own; and, that he had been long enough in his Office, to serve the Politick Ends of State.

Revolving those Things in his Mind, he quickly concluded, that the Crimes he had been guilty of in his Government, would draw upon him inevitable Ruin, unless he prevented it by committing greater. And that, as Oppression of his Subjects had made him Rich, so Treason against his Sovereign must make him Safe. He communicates his Thoughts to some of his trusty Friends and Confidants. They encourage him to proceed, representing to him the natural Strength of the *Island*, seconded by Abundance of strong Forts and Castles: That the Soldiers might easily be won to his Party by Money, and the Inhabitants might be pacified by some publick Restitutions, and other Acts of Indulgence.

Thus

Thus was the Foundation laid of this formidable Treason, which soon gather'd Strength by the Accession of more Conspirators, till at length all the *Isles* aforesaid were engaged in the disloyal League.

I will not presume to dictate what is to be done in this Case. I leave that to thy oraculous Sentence. But permit me to suggest my Thoughts, of a proper Means to prevent the like Miscarriages for the future. And that is by executing timely and impartial Justice. It seems to me, not only a Reflection on the *Justice* of the *Imperial* Sword, but also on the *Politics* of the *Royal* Cabinet, to suffer a *Bassa* to grow rich by Oppression of the People under his Command. For, when he has thus plunder'd his Subjects to fill his own Coffers, he has armed himself with the very Sinews and Nerves of Rebellion; Money being that which gives Life and Motion to all great and bold Undertakings.

Therefore, it will be better, not to countenance the least Oppression in these great Men, whereby they may, at once be tempted, through the Conscience of their Crimes, and strengthen'd by their ill-gotten Wealth, to rebel against their lawful Sovereign. Let *Aleppo*, *Sidon*, *Algiers*, *Tunis* and *Tripoly*, be Precedents of this Kind. By *Justice* the Throne is best and most securely established. Nothing unjust and violent is permanent.

God overthrow the Devices of these Traytors, and crown our glorious *Sultan* with Success.

Paris, 26th of the 9th Moon,

of the Year 1643.

LETTER

L E T T E R XXIII.

To Chiurgi Muhammet Bassa.

I Have been in this City very near six Years, and it will be expected, that in all this Time I have made some profitable Remarks, on the *Nature* of the *French*, the *Intrigues* of the *Court*, the *Policy* of the *State*, the *Discipline* of their *Armies*, and the *Strength* of the *Kingdom*.

Some Observations I have already communicated to the *Ministers* of the *Divan*, and to others of my *Friends* at the *Sublime Port*. All my Letters are made common to the *happy Slaves* of him who rules the *World*. Thou hast heard of the Death of a potent King, a great Queen, and a mighty Favourite: Now let us change the *Scene*, and pass from the melancholy *Themes* of *Death*, the unavoidable *Fate* of *Mortals*, to the sprightly Joys of *Life*, the blooming Years of an Infant King, who takes an early Leap from his *Cradle* to a *Throne*. Thou wilt not expect I should speak much of him, who as yet can say but little of himself. However in passing by this *little great One*, it would be ill Manners not to pay him a Salute or *Congé*; who, though young, seems no Novice in *Punctilio's* of *Courtship*, as appears by his Address to the *Bishop* who baptized him; (if thou knowest not what that means, it is the *first Ceremony* whereby they are made *Christians*, and it answers to our *Circumcision*.) As soon as the *Mystery* was performed, this young Prince, with an assured Countenance, and becoming Gravity, spoke thus to the *Prelate*: *My Father, I humbly thank you, and shall be eternally obliged to you: My Parents gave me only an earthly Crown, but you have made me Heir of the Kingdom of Heaven.*

There

There were present, the *Queen*, the *Princess of Conde*, *Cardinal Mazarini*, with divers other Persons of *Quality*. The whole Assembly were astonish'd at the Child's Expression, (being but about four Years of Age,) taking it for an *Omen* of his future Piety and extraordinary Actions. He discovers a prompt Wit in all his Discourse, using but few Words, and those very apposite. His whole Deportment is graceful, and surprizingly regular; attended with a Discretion, which is not look'd for, but from those of riper Years. In fine, *Nature* seems to have fitted him for the *Empire* to which he is born.

In the mean Time, as if *Infant Governors* were now become fashionable, there are several made *Bishops* and *Abbots*, while they are yet in the Cradle. This the *inferior Clergy* stomach, and the *Laisy* grumble, saying, That there are like to be good Times in *France*, when those who are styl'd the *Fathers* of the *Church* are *Babits*. This is *Cardinal Mazarini's* Policy, to fasten the *Nobility* to the Interests of the *Crown*, by thus honouring their Children with the principal Dignities of the *Church*. And, thou wilt say, he is a wise Man in so doing, when thou considerest, how great a Share the *Bishops* and other *Ecclesiasticks* have, in the Wealth of the Land. And that he could not do the King a better Service, than by disposing of these Preferments, to such as would not only thereby be obliged to Loyalty themselves, but would also link the *Families* to which they belong, to the *Royal Cause*.

Thou wilt better comprehend the Policy of this *Minister*, in thus endeavouring to secure the *dignified Clergy*, when thou weighest their Strength, and considerest their Numbers.

There are in *France* 12 *Archbishopricks*, 104 *Bishopricks*; *Convents* of the greater Order 540, *Convents* of

of the *lesser Order* 12320, *Abbies* 1450, *Nunneries* 67, 700 *Friaries*, 259 *Seminaries* of the *Order* of the *Knights of Malta*, 27400 *Parish-Churches*, *Hospitals* 540, private *Chapels* or *Oratories* 9000. To fill all these, they reckon 226000 *Religious*, or *Devotes*, besides 130000 *Parish-Priests*.

It has been usual, to take an Estimate of the *Glo-ry* and *Riches* of a *Prince* from the *Number* of his *People*; but I would not have thee think the *French King* the wealthier for this prodigious *Number* of *Devotees*; the greatest part of which he has more reason to look upon as an *Army* of *Enemies*, than *Subjects*. Indeed, the *Interest* of the *Archbishops*, *Bishops*, and *Parish-Priests*, is twisted with that of the *Crown*; but the *Monks* and *Friars* are the *Crea- tures* of the *Pope*, and all of them together are not maintained with less *Costs*, than the fourth *Part* of the *Revenues* of *France*, out of which in former *Times*, there went yearly a *Million* of *Crowns* to the *Court of Rome*.

I cannot perceive wherein consists the *Policy* of cherishing so many *Nests* of spiritual *Leeches*, who suck the very *Blood* and *Vitals* of the *Nation*; one would think it were sufficiently drained by the *Royal Customs*, *Taxes*, and *Imposts*.

These *Kings* have monopolized all the *Salt* of the *Kingdoms* into their own *Hands*, which they compel their *Subjects* to buy of them at their own *Rates*. To this *End*, they have *Officers* in all *Parts*, who vend it for them. It looks, as if they took care to preserve their *Subjects* from *Corruption*, and were afraid, lest they should putrefy alive; there being not a *Man* in all their *Dominions*, who is not obliged to take the *Quantity* which the *Officers* impose on him, except in some particular *Provinces*, which for *Reasons* of *State*, or by *Trea- ty*, are exempted. The *Revenue* which arises to the *King* from this *Commodity*, amounts to near
three

three Millions of Crowns yearly. He hath eight Millions more coming in by Subsidies, from the Peasants; besides many particular Imposts on Flesh, Wines and other Commodities. Yet, he loses a considerable Part of his Revenues, by farming them out to his Subjects, or mortgaging them in Time of War for ready Money. He has no less than thirty thousand Officers, that are wholly employed in collecting his Revenues, whose Pensions and Salaries lessen the King's Income, by above half; so that out of fourscore Millions of Crowns, which are yearly squeezed from the People, scarce thirty Millions come entire into the King's Coffers.

Thou wilt wonder at the Improvidence of these *Infidel* Kings, and at the same Time condemn their Tyranny and Injustice, who oppress, plunder, and ruin those that furnish them with all Necessaries for human Sustainance, to enrich (not themselves, but) a Company of greedy Caterpillars; for such, and no better, are those who gather their Revenues. It is not so in the *sacred Empire* of the *Osmons*, where *Justice* has erected her *Throne*, and *Oppression* dares not shew her *Face*.

But the *French* seem born for Slavery, they bear it so patiently, without ever aspiring after a Redemption. The *Christians* exclaim against our *Janizaries*, accusing them of Insolence, Oppression, Rapine, and all the Vices to which a licentious Soldiery are usually addicted; but these are Trifles to what the *French Dragoons* commit, when quarter'd upon the poor Country-People: They rob them of all they have, practising a thousand Villanies, to which the *Janizaries* are wholly Strangers; Adulteries pass for Gallantry with them, and Rapes are counted but the Excesses of an immoderate Passion; the Husband must stand quietly, whilst his Wife is in the Arms of a domineering *Hector*; the Father must behold his Daughter deflowered, without dis-
vering

vering the least Regret. These are the Methods by which this People are mortified, and they seem to be stupid under their Calamities, not having Courage enough left to meditate a Redress, unless it be by becoming Soldiers themselves; for, of such as these, is the *Infantry of France* composed. Hence, it is not to be admired, that they are esteemed the feeblest, basest, and most despicable Soldiers of any in *Europe*; since, not the Pursuit of Honour, nor Love to their Country, induces them to take up Arms, but Despair of living otherwise, being reduced to the most rigorous Extremities on this side Famine.

Live thou in the Honour with which *God* and our *Emperor* have invested thee, and conserve thy Virtue which will raise thee yet higher. Forget not to have *Mehmet* sometimes in thy Thoughts, who loves thee with a true Heart, and serves thee with Alacrity.

Paris, 15th of the 10th Moon,
of the Year 1643.

LETTER XXIV.

To Egry Boinou, a white Eunuch.

THE *French Kings* steer their Course by other *Maxims* of Policy, than those which are practised at the *Sublime Port*. It seems they are not apprehensive of any ambitious Designs in the *Princes of the Blood*; since, they not only allow them *Liberty*, but also load them with *Honours*.

Thou hast formerly heard me speak of *Henry* the IVth, this King's Grandfather; and of the passionate Love he bore to Ladies. Among the rest of his

Mistresses,

Mistresses, none possess'd a larger Share of his Affections, than the *Dutchess of Beaufort*, by her he had two Sons the eldest is called *Alexander*, the other *Cæsar*. They are both now living, and enjoy great Preferments; the First, being made *Grand Prior* of the *French Knights of Malta*, which is a Dignity next to that of *Master of the Order*, who commands the whole *Island*. It is observable, that this *Alexander*, during his Father's Life-time, had attained no higher than to be made a *Knight*; but, as soon as his Brother *Lewis XIII.* came to the *Crown*, he procured him the Honour he now has. The second Brother also is made Governor of *Bretagne*, and married to the *Duke of Mercœur's* Daughter. By which Means, he is become one of the richest *Peers* in *France*. King *Henry* had also two other Sons, one of his own Name, whom he got on the *Marchioness of Verneville*; he is now a *Bishop* and *Abbot*, which are considerable *Dignities* in the *Church*. The other Son they call *Antoine*, whose Mother was the *Countess of Morret*. He also is invested with the like *Ecclesiastical Honours* as his Brother *Henry*. These four Brothers, though by the *French* esteem'd as *Bastards* (because born of the King's *Concubines*) are nevertheless entrusted with the Offices and Preferments already mentioned, without any Jealousy that they will be guilty of sinister Practices to embroil the *State*, or gain the *Crown*. And, if I may speak freely, there seems to be more of Humanity and Justice in this Course, than in that cruel Custom of our *Sultans*, who no sooner ascend the Throne, but all their Brethren are immediately sacrificed to their Suspicion and the Ends of *State*; or, if they chance to escape the *Bow-string*, are detain'd their whole Life-time in a close Imprisonment, which is worse than Death.

Lewis

Lewis XIII has also left another Brother behind him, born of the same Mother as himself. They call him, the *Duke of Orleans*; a Man of a daring Spirit, and great Resolution. He was but newly come to the Court, having been banished for some Enterprizes against his Brother.

It was the Opinion of the *French*, that this Prince would have a Share in the *Regency*; but *Lewis* would by no Means consent to it, to the Prejudice of his Queen, whom he left entirely possess'd of the *Sovereign Power*, 'till the young King comes of Age. However, as yet she holds a seeming Correspondence with the *Duke of Orleans*, and the *Prince of Conde*; by whose Mediations, several *Grandeess*, who were Prisoners of State, are now releas'd, and make their Appearance at the Court.

From hence thou mayest gather, that Things are not managed here with such Rigour and Severity, as at *Constantinople*, where the Commands of our invincible Emperors are impetuous, and Execution swift.

There is a Bishop to whom the *Queen-Regent* seems to be inclin'd. He has the Character of a very good Man, but they say, he is too simply honest for a Courtier, and that *Cardinal Mazarini* will over-reach him. However, that *Prelate* has the *Queen's* Ear at present, and his Creatures extol him for a Man of great Abilities. 'Tis said, the *Queen* has writ to the *Pope*, desiring a *Cardinal's* Hat for him: And some whisper, that he will be made the *Prime Minister*, in the Room of *Mazarini*. To speak my Sentiment, I wish he were; for there seems not so much Reason to apprehend from his Counsels any notable Design against the *Ottoman Port*, as from those of the *Cardinal*, whom I look upon as a *Second Richlieu*. Here are several Interests on Foot; the whole Court is divided into Factions,

ons, striving to undermine and supplant each other.

It is not here as in *Turkey*, where the greatest *Bassa's* are but the *Sultan's* Slaves. The *Princes of France* are equal to some *Sovereign Kings*; and upon the least Grudge, will raise Armies, and give the King Battel, if he does not come to their Terms, and make a satisfactory Composition. Neither dares the King put any of them to Death, for fear of the People, who generally take their Part, being greedy of Novelties, and prone to rebel.

Wouldst thou know, by what Means the *Nobility of France* arrived to such a dangerous Power? I tell thee, in a word, the Kings themselves have put a Sword into their Hands, which they spare not to draw, when their Ambition or Discontent prompts them to it. They are freed from all Tribute and Homage; have the Command of whole *Provinces* committed to them, in which are great Numbers of walled Towns, Forts and Castles. These great Charges, procure them the Esteem and Veneration of the People living under their Government; who honour them as Kings, and readily take up Arms in their Vindication.

The *Queen Regent* is fearful, lest they should take Advantage of her Son's Minority; and, under Pretence of reforming the *State*, or serving the King's Interest, they should involve the Kingdom in *Civil Wars*. She keeps a strict Watch over the *Duke of Orleans*, and observes the *Prince of Conde's* Motions: Her Guards are doubled, and she neglects nothing that may assure the Interests of the *Crown*.

Thou, who standest by the *Silent Fountain*, and art near the Person of the *Grand Signior*, think of doing *Mahmut* some good Office, who loves cordially, serves faithfully, and prays fervently for the Health and long Life of our
glorious

166 LETTERS Writ by Vol. II.
glorious Sultan, and wishes thee thy Fill of Happiness.

Paris, 27th of the 10th Moon,
of the Year 1643.

LETTER XXV.

To the Captain Bassa.

HERE are arrived several Hundreds of *Slaves*, who have manumitted themselves by a bold Adventure; an Exploit, which, to give them their due, has something in it of Bravery. The Place of their *Captivity*, was *Alexandria*; thou knowest the Circumstances of that *Haven*: What Hazards will not the Desire of Liberty put Men upon? There were several Thousands of *Franks* in the City, whom the Restraint and Rigors of Servitude had made weary of their Lives. Among the rest, a Native of *Brabant*, who having been bred up in the Art of distilling *Strong Waters*, his *Patron* hired him a Shop, furnishing him with all Materials and Necessaries to prosecute his Calling, in hopes of very profitable Returns. To this Man's Shop there was a great Resort of all the *Franks* in the City, by which Means he improved his Trade, and thriv'd mightily. He was a bold Fellow, and took a particular Pride in great Attempts; and though he might have lived very happily, and enriched himself by his own Occupation, yet he had another Sort of *Chymistry* to practise; being resolved to draw his Fellow Slaves, (who were now become his Customers) off from the Lees of Despair, and elevate them to a Resolution of seeking their Freedom. He often harangu'd them on this Subject, and

a strict Intelligence was held between all the *European* Slaves in that City. At length, it was agreed amongst them, to seize a certain Vessel, that lay in the Harbour, and commit themselves to the Winds and Waves. This was carried on with so much Secrecy, and so dexterous a Conduct, that unsuspected, above two Thousand of them got aboard, and put out to Sea. The Wind favouring them, they first arrived at *Candia*, where they landed some Hundreds of their Crew; after this, they touch'd at *Malta*, where they disposed of others; then, at *Livorno* in *Italy*, and lastly came safe to *Marseilles*, where the Remainder came ashore. These are Natives of *France*, *England*, *Brabant*, and *Holland*, with two *Spanish Priests*.

The Inhabitants of *Paris* are very charitable to them, especially the Merchants, who traffick in the *Levant*, of which there are great Numbers in this City. The *Clergy* also have made a Collection for them; and, 'tis said, the *Queen-Regent* has ordered her *Almoner* to distribute three thousand Crowns among them.

They inveigh bitterly against the *Mussulmans*, cursing our *holy Prophet*, and thanking their good Stars, for thus fortunately redeeming them from an *insupportable Slavery*. I cannot see wherein they merit Blame in all this; it being natural for all Men to covet Liberty; and to rejoyce when they have escaped any Misfortune. I protest, I cannot be angry with them in my Heart for any Thing, but the *Blasphemies* they vomit against the *Messenger of God*. The rest, are Actions as natural as to eat and drink. *Self-Preservation* being common to all Animals, there seems as much Reason to condemn a Bird that chirps and triumphs when she feels her self upon the Wing, ranging the balmy Air, being newly released from the Cage, as to find fault with these Fellows, for rejoycing that they

they have escaped the Confinement and Hardships of Captivity.

However, it was an unpardonable Neglect of the Guards who belong to that City, to suffer these *Infidels* thus to give them the Slip. So culpable a Remissness, may cost some of them their Heads.

The *Great God*, whose Power is manifested in the *Ocean* as well as on the *dry Land*, furnish thee with as favourable Winds as these *Fugitives* had, when thou faillest to execute the Orders of the *Grand Signior*.

Paris, 20th of the 11th Moon,
of the Year 1643.

LETTER XXVI.

To Mustapha Guir, an Eunuch Page.

THIS Court has within these three Days put on another Face than it had ever since the *Royal Obsequies* were perform'd. One would hardly think it the same, were it not for the Mourning they still wear, on the Account of the late King's Death. This is a Formality used all over *Christendom* in such Cases, and serves for a *Disguise* to *Hypocrites*. The *French Grandees* make use of it to masque their several *politick* Designs. They wear *Black*, the Emblem of *Sadness*, to denote their Grief for the dead Monarch, and yet they feast and revel, to the end they may send more of the *Royal Blood* after him. The Matter I am going to inform thee of, is *tragical* in it self; and had been worse, but for the Prevention of *Providence*.

Three Days ago, the *Princes of the Blood*, with divers of the *Prime Nobility*, were invited to a Feast by the *Queen's Order*. The Place where 'twas kept, is called the *New Castle*. It is needless for me to describe the magnificent Entertainment; thou may'st conclude, all things were performed with great Cost and Majesty. They banquetted with Wine to Excess; insomuch, as the Duke of *Orleans*, about Midnight, walking through a Gallery, was so inebriated with the Juice of the Grape, that he fell asleep on a Couch, which stood about the middle of the Walk; he was wrapt in his Cloak, a Garment well known in the *Court*, by the large Diamond that button'd it before; but no Body came by that way, till two Hours afterwards, a certain *French Lord*, passing to his Lodging, took Notice of a Man asleep in the Couch, and drawing nearer knew it to be the Duke. Wondering what should be the Meaning of it, he enquired of the Duke's *Page*, that stood not far off, who told him, *His Master was overcome with Wine*. The *Lord* not thinking it convenient to leave a *Prince* of the *Blood* in such a Place at that Time of the Night, caused his Servants to take him up and carry him to his own Lodgings, who, for the greater Conveniency, left his Cloak behind upon the Couch. As soon as they were gone, the Duke's *Page* puts on the Cloak, and being also tired with watching, laid himself down to sleep. The Duke not long after awakes, and call'd for his *Page*, not knowing where he was. The Servants of the *French Lord* immediately ran to the *Page*, but found him dead upon the Couch, being stabb'd through the Heart. Thou may'st imagine what a Surprize the whole *Court* was in, when this Accident was known. Next Morning, strict Inquisition was made into this Affair, but nothing brought to light; only 'twas observed, That about three a-

I

Clock

Clock in the Morning, an unknown Person was seen by the *Centinels* to be let into *Cardinal Mazarini's* Apartment. The Business is hush'd up; yet People spare not to whisper, that the *Cardinal* was privy to the Murder; adding, That the Blow was given by Mistake, the *Page* being suppos'd to be the Duke, as he lay wrapt up in that remarkable Cloak. It is common in these *Infidel* Countries, for great Men to hire *Russians* to execute their Revenge. And these Fellows are as prompt and dextrous at a private Murder, as our *Mutes* are to execute the Pleasure of the *Grand Signior*, when he commands them to strangle any offending *Bassa*. But they will have half the Price of their Villany before-hand, and the Residue when 'tis accomplished. Thus is innocent Blood become a Merchandise: They traffick for Assassinations; and, a Man cannot call his Life his own, since at that very Instant it may be bought by another. I have not heard that such a detestable Wickedness has ever been practis'd in the *Empire* of the *Mussulmans*, much less in the *Seraglios* of our *Sultans*, which are the Mansions of Justice and Virtue.

One of the *Grandeess* of France, (whom they call the Duke of *Beaufort*) takes incessant Pains to find out the Author of this Murder. He is a mortal Enemy of *Cardinal Mazarini*, and would give half the Revenue of his Dukedom, could he remove him out of the Kingdom. He insinuates very plausible Suspicions into the Minds of the *Courtiers*, to render him odious. He dares not openly accuse him of being accessory to the *Page's* Death, having no evident Proofs against him; but he endeavours to create in all Men a Belief, that he had a hand in it. He has consulted a *Magician*, who has shew'd him the Figure of the Murderer in a Glass, and by another Effect of his Enchantments, has presented him with a Picture drawn from the *Magical* Portraiture

in

in the Glass, which the Duke had caused to be imitated by the skilfullest Masters in *France*, sending the Copies in great Numbers to all Parts of the Kingdom, with Orders to the Governors of Towns and Cities, especially such as are on the Frontiers and Sea-Coasts, to cause all Travellers to be brought before them, and confronted with the Picture; that so (if possible) the Murderer may be discover'd, who will not fail to be put to all the Tortures they can invent, to draw a Confession from him, *That Cardinal Mazarini had contrived the Murder of the Duke of Orleans, tho' by mistake 'twas executed on his Page.* But the Cardinal is even with him, having accused him to the *Queen*, of designing to murder him; whereupon the Duke is sent Prisoner to the *Castle of the Wood of Vincennes*. This makes the Creatures of *Beaufort* to murmur and say, There is a higher Hand than the Cardinal's alone, in the Contrivance of this Murder; Libels are scatter'd up and down the Streets; and 'tis said, That the *Ghost of the Page* has been often seen to walk in the Royal Apartments.

In the mean time, I wait all Opportunities to do the *Grand Signior* some effectual Service, snatching every Contingency which may advance the *Ottoman* Interest. Neither am I forgetful to oblige my Friends.

The *Great God* preserve thee from untimely Death, and give thee Favour with the *Sultan*.

Paris, 30th of the 11th Moon,
of the Year 1643.

LETTER XXV.

To Pesteli Hali, his Brother.

WHEN I wrote last to thee, I thought I should have taken a farther Journey than thou: *Asia* was the designed Stage of thy *Travel*; but I look'd on my self at that time, as bound for another World: And therefore, having no hopes of ever seeing thee again in this, I gave thee a solemn Adieu. It is now four Years since that Letter was writ, during which, thou hast seen many strange Things in the *East*, while I have observ'd some Remarkables in the *West*. Thou art return'd safe to *Constantinople*, and I am still alive in *Paris*. I am overjoy'd to hear I have a Brother living; I hope thou wilt not be sorry, that I have hitherto escaped the Stroke of Death. We Two are the only surviving of all our Race; let us love one another, as though there were nothing else in the World for us to love. As for our Mother, I know not whether she be on Earth or in *Paradise*. The last Letter she sent me, express'd her Grief for the Death of her second Husband, since which, Eighteen *Moons* are elaps'd, and I have heard nothing of her. I desire thee, if thou hast any Tenderness for *Mahmut*, to satisfy me whether she is living or dead. Perhaps she is married again, and may be removed into some unknown Country. I am perplex'd with a Thousand Anxieties about her.

Remember, That the *Tribe* to which we belong, was none of the most obscure in *Arabia*. Let us imitate the *Virtues* of our *Kindred*, without meddling with their *Vices*; in such a *Family* it will not be difficult to find some good Examples, and such as are worthy to be followed. Let us learn Temperance

rance from one, Prudence from another, Magnanimity from a third, and the Rules of Piety and Justice from them all. This I take to be a proper Method to acquire an Excellency in Virtue, and to root good Habits in us; it being certain, that practical Examples have more Influence on Men, than the most pithy and sage Instructions. Who can reflect on the Incomparable Modesty of *Useph*, my Father's Brother, and not be charm'd? Thou may'st remember with how sweet a Grace of Mildness and Condescension all his Actions were adorn'd. He was esteem'd the most polite Man in those Parts. From him we may learn to bear Injuries patiently, and not to grow peevish at the Impertinencies of the Vulgar: Not to be of a rugged Temper, fierce or revengeful, but to be always of an even Deportment, pursuing all Men with Civilities and good Offices; the very Nature of which brings its own Reward along with it (if there were no other;) the Mind being fed with an inexpressible Complacency, after such generous Performances.

Mehmet Ali, our Kinsman, was a Man of singular Government and Moderation. He was neither vainly fond of his Friend, nor Humorous or Cold. He rejected Flatterers, and was not concern'd at Slanders. He was neither Superstitious nor Prophane; Liberal without Pride, Frugal without Avarice, and in all Things he carried himself with exquisite Sobriety and Reason.

Such Men as these we ought to set before us, as Patterns of a good Life; and, in following their Steps, we shall honour the *Family* from which we descend.

In perusing thy Letter, I find thou hast made some profitable Remarks in thy *Travels*. Thou hast been at the *Courts* of several Great and Illustrious *Princes*; and returnest Home enrich'd with

a Treasury of Jewels, of a far higher Price than Rubies and Diamonds. The Knowledge which thou hast purchas'd, is a Merchandise for Kings, and will render thee acceptable to the Sovereigns of the Earth. Thou hast improv'd much in a little Time, and shalt reap the Honour and Profit of thy Experience all the Days of thy Life.

It will be a kind Office, if thou wilt gratify thy Brother with some of those choice Observations thou hast made. I have a particular Desire to be inform'd of many Things in the *Indies*. Our Cousin *Jesuf* is covetous of his *Memoirs*; he will not impart any thing to me, though he has likewise travers'd all the *East*. I would fain know the Age and Character of the present *Mogul*. Here is a *Portuguese* in the City, with whom I sometimes converse: He has been at *Indostan*, and says, that the present *Emperor* of that Country is a Man of no great Abilities, suffering his Affairs to be managed by the Conduct of Women; That he has more than ordinary Familiarity with one of his Daughters; That he has four Sons, whom he has made *Sovereigns of Provinces*: They are Princes of active Spirits; and, he says, 'tis fear'd they will one Day depose their Father.

He tells a remarkable Story of the *Grand Mogul's* being once in Danger of his Life; which because it has something in it very extraordinary, I will in Brief relate it to thee.

It happened that this *Prince* was riding on one of his *Elephants* in the *Province of Cashemire*, when suddenly the Beast grew raging mad, (it seems it is the Nature of these Animals, when they are stung with Lust, at certain Times of the Year, to fall into a kind of Phrenzy, which, if not timely obviated, will last forty Days.) He, whose Office it was to manage the *Elephant*, perceiving that the King's Life was in apparent Danger, through the furious Humour

Humour of the Beast, had not time to say any more to the King, but only these Words; *There is but this only way to save your Life, that I sacrifice mine to the Elephant, which I freely do, as an unfeigned Testimony of my Loyalty.* With that, he cast himself at the Elephant's Feet, which immediately took him up with his Trunk and kill'd him, and so became pacified. The King astonished at so surprizing an Accident, and to testify his Gratitude for so unparalleled a Fidelity, sent for this Man's Sons, and having ask'd them, whether they could have Resolution enough to follow their Father's Example in such a Case, to which they all answering, *That his Majesty might see it immediately, if he please to give but the Word;* the King caus'd rich Vests to be bestowed on every one of them, with other Presents, and made 'em the Chief Masters of his Elephants throughout the Empire. The Portuguese added, that in token of Thankfulness to Heaven, for so signal a Preservation, the Emperor gave Royal and Magnificent Alms to all the Poor in that Province, vowing, never to ride again on an Elephant, since it had cost him the Life of one of his most faithful Servants.

If thou hast met with any Instances of so remarkable a Virtue, insert them in thy Letter; for, whatever may be in the East, a Man may live whole Ages in these Western Parts, before he shall find such unshaken Fidelity in a Servant. The King Eternal tak an Bye of Farewell on thee, and reward thee for the Love thou bearest to our glorious Sultan.

Paris, 16th of the 12th Moon,
of the Year 1643.

The End of the Second Book.

LETTERS

WRIT by a

SPY at *PARIS.*

VOL. II.

BOOK III.

LETTER I.

*To Ibrahim Haly Cheik, a Man of the
Law.*

HERE is a Man come to this City, if he may be called a Man, who pretends to have lived about these sixteen Hundred Years. They call him the *Wandering Jew*. But some say, he is an *Imposter*. He says of himself, that he was *Usher* of the *Divan* in *Jerusalem*, (the *Jews* call it the *Court of Judgment*) where all *Criminal Causes* were try'd, at the Time when *Jesus*, the Son of *Mary*, the *Christian's Messias*, was
con-

condemned by *Pontius Pilate* the Roman President. That his Name was *Micbob Ader*; and that, for thrusting *Jesus* out of the Hall with these Words, *Go, why tarriest thou?* The *Messias* answered him again; *I go, but tarry thou 'till I come*; thereby condemning him to live till the Day of Judgment. He pretends to remember the *Apostles* that lived in those Days, and that he himself was *Baptized* by one of them; that he has travelled through all the *Regions* of the *World*, and so must continue to be a Vagabond 'till the *Messias* shall return again. They say, that he heals Diseases, by touching the Party affected. Divers other *Miracles* are ascribed to him by the *Ignorant* and *Superstitious*: But the *Learned*, the *Noble* and the *Great*, censure him as a Counterfeit or a Madman. Yet there are, who affirm, that 'tis one convincing Argument of the Reality of his Pretence, that he has hitherto escaped a Prison, especially in these Countries, where the Authors of all Innovations are severely punish'd. He has escaped the *Inquisitions* at *Rome*, in *Spain*, and in *Portugal*, which the Vulgar will have to be an evident *Miracle*.

One Day I had the Curiosity to discourse with him in several Languages; and I found him Master of all those that I could speak. I conversed with him five or six Hours together in *Arabick*. He told me, that there was scarce a true History to be found. I asked him, what he thought of *Mahomet* the Prophet and Lawgiver of the *Mussulmans*? He answered, That he knew his Father very well, and had been often in his Company at *Ormus* in *Persia*; that *Mahomet* was a Man full of Light and a Divine Spirit, but had his Errors as well as other Mortals, and that his chiefest was, in denying the *Crucifixion* of the *Messias*: for, said he, *I was then present, and saw him hang on the Cross with these Eyes of mine*. He accused the *Mussulmans* of

Imposture, in making the World believe, That the *Tomb* of their *Prophet* hangs miraculously between Heaven and Earth, saying, that he himself had seen it, and that it was built after the manner of other Sepulchres. Thou who hast been at the *Holy Place*, knowest whether this be true or false. He upbraids the *Persian Mahometans* with *Luxury*, the *Ottomans* with *Tyranny*, the *Arabians* with *Robbery*, the *Moors* with *Cruelty*, and the *Mussulmans* of the *Indies* with *Atheism*: Nor does he spare to reproach the *Christian Churches*: He taxes the *Roman* and *Grecian* with the *Pompous Idolatry* of the *Heathens*. He accuses the *Æthiopian* of *Judaism*, the *Armenian* of *Hereses*; and says, That the *Protestants*, if they would live according to their Profession, would be the best *Christians*.

He told me, he was in *Rome* when *Nero* set Fire to the City, and stood triumphing on the Top of a Hill to behold its Flames. That he saw *Saladine's* Return from his Conquests in the *East*, when he caused his Shirt to be carried on the Top of a Spear, with this Proclamation; *Saladine, Lord of many rich Countries, Conqueror of the East, ever victorious and happy, when he dies shall have no other Memorial left of all his Glories, but only this poor Shirt.*

He relates many remarkable Passages of *Solyman the Magnificent*, whereof our Histories are silent, and says, he was in *Constantinople*, when *Solyman* built that *Royal Mosque*, which goes by his Name. He knew *Tamerlane the Scythian*, and told me, That he was so call'd, because he halted with one Leg. He pretends also to have been acquainted with *Scanderbeg*, the Valiant and Fortunate Prince of *Epirus*. He seem'd to pity the insupportable Calamity of *Bajazet*, whom he had seen carried about in a Cage by *Tamerlane's* Order. He accuses the *Scythian* of too barbarous an Insult on the Unfortunate Sultan. He remembers the ancient

Caldees of *Babylon* and *Egypt*; the *Empire* of the *Sarazens*, and the *Wars* in the *Holy Land*. He highly extols the *Valour* and *Conduct* of the renowned *Godfrey of Bolloigne*. He gives an accurate Account of the *Rise*, *Progress*, *Establishment*, and *Subversion* of the *Mamulukes* in *Egypt*. He says, he has wash'd himself in the two-head Springs of the *River Nile*, which arise in the most *Southern* Part of *Ethiopia*. That its Increase is occasion'd by the great *Rains* in *Ethiopia*, which swell all the *Rivers* that fall into the *Nile*, and cause that vast *Inundation*, which has so much puzzled *Philosophy* to find out the *Origin*. He says, that the *River Ganges* in *India* is broader and deeper than the *Nile*; that the *River Niger* in *Africa* is longer by some *Hundreds* of *Miles*; and, that he can remember a time, when the *River Nile* overflowed not till *Three Months* after the usual *Season*.

Having professed himself an universal Traveller, and that there was no Corner of the Earth where he had not been present, I began to comfort myself with the Hopes of some News from the *Ten Tribes* of *Israel*, that were carried into Captivity by *Salmanassar* King of *Affyria*, and could never be heard of since. I ask'd him several Questions concerning them, but found no satisfactory Answer. Only he told me, that both in *Asia*, *Africa* and *Europe*, he had taken notice of a sort of People, who (though not *Jews* in Profession) yet retained some *Characteristicks*, whereby one might discover them to be descended of that Nation.

In *Livonia*, *Russia*, and *Finland*, he had met with People of distinct Languages from that of the Country, having a great Mixture of *Hebrew Words*; that these obtained from Swines Flesh, Blood, and Things Strangled. That in their Lamentations for the Dead, they always used these Words [*Jeru, Jeru, Masco, Salem.*] By which he thought, they called

called to remembrance *Jerusalem* and *Damascus*, those two famous Cities of *Palestine* and *Syria*. In the *Circassians* also he had traced some Footsteps of *Judaism*; their Customs, Manner of Life, Feasts, Marriages, and Sacrifices, being not far removed from the Institutions of the *Mosaick Law*. But what is most remarkable, he said, that he had conversed with professed *Jews* in the North Parts of *Asia*, who never so much as heard of *Jesus*, the Son of *Mary*, or of the Revolutions in *Judaea* after his Death, the Siege and Destruction of *Jerusalem*, or any other Matters wherewith all Histories abound concerning that Nation. He said moreover, That these *Jews* had only the *Pentateuch*, not having heard of the rest of those Books which compose the greatest Part of the *Old Testament*; and, That this *Pentateuch* was written in a sort of *Hebrew*, far different from that which is now commonly spoken by the rest of the dispersed *Jews* throughout the World. That the Number of these *Jews* was infinite. And finally, he thought, That these (if any) were the true Posterity of those *Ten Captive Tribes*.

Having mentioned the Destruction of *Jerusalem*, I ask'd him where he was at that Time? He told me in the Court of *Vespasian* at *Rome*, and that he had heard the *Emperor* say, when he understood the Temple of *Solomon* was burnt to Ashes, *He had rather all Rome had been set on Fire*. Here the old Man fell a weeping himself, lamenting the Ruins of that noble Structure, which he described to me as familiarly, as if he had seen it but yesterday. He says, that *Josephus* wrote partially of the *Seditious* in the City, being related to, one of the chief Ring-leaders, whom therefore he spar'd, being loth to stain the Reputation of his own Family to all Posterity.

Vol. II. a SPY at PARIS. 181

I tell thee, sage *Cheik*, if this Man's Pretences be true, he is so full of choice *Memoirs*, and has been Witness to so many grand Transactions for the Space of sixteen Centuries of Years, that he may not unfitly be call'd, *A Living Chronology*, the *Proto-Notary* of the *Christians Hegira*, or *Principal Recorder* of that which they esteem the *last Epocha* of the *World's Duration*.

By his Looks one would take him for a *Reliæ* of the *old World*, or one of the *long-lived Fathers* before the *Flood*. To speak modestly, he may pass for the *younger-Brother* of *Time*.

It would be endless to tell thee how many other Discourses we had of his Travels and Memoirs; till tired with his Company, and judging all to be a Cheat, I took my Leave.

I tell thee, he seems to be a Man well versed in all Histories, a great Traveller, and one that affects to be counted an extraordinary Person. The common People are ready to adore him; and the very Fear of the Multitude restrains the *Magistrates* from offering any Violence to this *Impester*.

Live thou in the Exercise of thy Reason, which will not permit thee to be seduced into Errors, by the subtle Insinuations of Men. Continue to love *Mahmut*, who honours thee without a Fiction.

Paris, 4th of the 1st Moon,
of the Year 1644.

LETTER

L E T T E R I I .

To the Seliſtar Aga, or Sword-Bearer.

J Jealouſy, the Bane of publick Alliances, as well as of private Friendſhips, has carried the Arms of *Swedeland* into *Denmark*, at a Time when leaſt expected.

All *Europe* was alarmed at the News of this ſurprizing Invaſion; it being thought that the *Swedes* had Work enough cut out for them in *Germany*.

However, few could penetrate into the Reaſons which induced them to reſpite the *Imperialiſts*, and at the ſame time carry the War into the Dominions of *King Chriſtian*; who by his Mediation, and other good Offices, between the *German Emperor* and that Crown, merited another kind of Return than an *Hoſtile Invaſion*.

But the Peace-maker has moſt Times a thankleſs Office. I have ſeen a Gentleman endeavouring to part or pacify two of his Friends, encountering in the Streets of *Paris*, and has received the Point of one of their Rapiers in his Heart for his Kindneſs. So ſazed it with the *King of Denmark*, who was accepted of by both Parties, as Umpire of the Quarrel, and had ſent his *Ambaſſador* to *Münſter*, where he treated ſo ſucceſsfully with the *Imperialiſts*, that he brought them to Terms very advantageous to the *Swedes*; yet the firſt Overtures of his Mediation gave ſo great a Suſpicion to that Nation, that while the *Daniſh Ambaſſador* was actually concluding a Peace for them, they commence a War, or rather translate it from the *Provinces* of the *Empire* to *Scania*, entering that Country with twelve thouſand Men. And, to ſhew the World they were in earneſt, they privately treat with the *Hollanders*.

Hollanders, to assist them with a *Fleet* and *Men*, which was granted them under the Command of *Admiral Martin Tyes*.

At the same Time, *General Torstenson* entred *Holstein*, where he advanced with admirable Success; took *Kiel* by Surprise; and passing forward, possessed himself of *Jutland*, driving *King Christian* into a Corner of his Dominions; for, now he had only *Zeland* and *Pionia* left, which are two *Islands*, the former whereof commands the Passage into the *Baltick Sea*.

Here the King of *Denmark* finds himself beset with Difficulties and Dangers by Sea and Land; yet, in regard his greatest Strength lay in his Shipping, he wholly applies himself to rig and man out a good *Fleet*. At the same Time, he informs his *Ally* of this unjust War, and made passionate Complaints to the *Emperor*, for whose Sake all this beset him, imploring his Friendship and Aid in so great a Calamity. The *Emperor* sends *Galasso* with Forces, who entring the Territories of *Hamburg* and *Lubeck*, a *League* was negotiated between the *Emperor* and the *Danish King*. But by the Artifices of the *French* and *Holland Ambassadors* at *Copenhagen*, the King was dissuaded from making an Alliance with the *House of Austria*.

However, the *Dunkirkers* offered *King Christian* to maintain a considerable *Fleet* in the *Sound*, at their own Charge, which he seemed to accept of.

All the *Ministers* endeavour to play their own Game, and abuse the Goodness of the unfortunate King. Whilst in the mean Time, he loses Ground in *Holstein*; *General Torstenson* having taking *Christianpury*, a very strong Place.

What will be the Issue of these Transactions, Time will manifest; but, were not this King Master of an extraordinary Virtue, he would sink under

184 **LETTERS** *Writ by* Vol. II.

der so many Pressures, being a Man of a great Age.
But *God* supports whom he pleases.

Paris, 20th of the 1st Moon,
of the Year 1644.

L E T T E R III.

To Cara Haly the Physician, at Constantinople.

THOU hast seen many in the Arms of Death, wrestling with the *grim Monarch* of *Shadows*, who by the Privilege of an excellent Constitution, have disengaged themselves from the Clutches, and stood at open Defiance with him for some Years afterwards. But I question whether thou hast ever known any, whom that Conqueror has once laid in the Dust, that recovered again.

In a Village about half a League from this City, there died a Man (or at least he seemed to die) about a Week ago. He was stretch'd forth into the Posture fittest for his Coffin, by the Hands of two old Women. His Relations and Friends flock'd about the Body, to pray for his Soul, as is the Custom of the *Christians*. The House was fill'd with Tears and Sighs, and a mournful-Cloud sat on every Brow. He lay thus for the Space of thirty five Hours, dead in the Supposition of all his Family. When the Watchers, who sat by, were suddenly astonish'd to hear him sneeze; they ran away at first, as People affrighted at some ghastly Vision, and alarmed the whole Neighbourhood with the News. *Physicians* were sent for, who causing him to be laid in a warm Bed, and using proper Applications, he recovered his Senses, and by Degrees

grees his Speech: They are in Hopes to restore him to perfect Health again. He relates to his Visitants many strange Things that he has seen and heard during the thirty five Hours that he was thought to be dead. He says, he has been before the *Throne of God*, and has seen all the *Orders of Angels*; that he was commanded to return back again to his Body, to warn Men of the approaching *Day of Judgment*. He preaches Repentance and good Works, to all that come near him. Hence it is, that the devouter Sort of People resort to his House in *Pilgrimage*, esteeming him a *Saint*. They say, he has anticipated the *general Resurrection*; To give a fresh Proof of it to this unbelieving Age, and to evince that it will come to pass before he shall quit his Body, he prophesies the Conversion of the *Jews* to be near at Hand, and, that the *Mussulmans* shall embrace the *Christian Faith*.

Such as are fond of Novelties and superstitiously inclined, believe what he says to be as true as the *Alcoran*; but the *Learned* impute it all to the Fumes of Melancholy, to which he was always naturally prone. For my part, who believe that *Mahomet*, the *Messenger of God*, was the last, and Seal of all the *Prophets*, I look for none after him; nor am I credulous of every one, who pretends to a divine Commission. Yet, when I am in Company with such as are this Man's Admirers, I talk as they do, and seem what I am not, that I may the better acquit my self what I really am. Besides, it is not Prudence to provoke the Fury of Bigots, by opposing their Sentiments.

They relate a Story, of a Man who died in this City some Hundreds of Years ago; and 'tis upon Record, That this Person during his Life-time was esteemed a *very holy Man*, but after his Death, while they were performing his funeral Obsequies, and carrying the Body round the Church in *Procession*,

son, he suddenly started up from the Bier on which he was carried, pronouncing these Words with an audible Voice, *I am arraigned before the Judgment Seat of God.* All that heard him speak, were astonished at so surprizing an Event, and the *Priests* who sang the *Hymn of Rest* to his *Soul*, for a while desisted. But again, going on with their Procession and Hymns, he arose the second Time, and said aloud, *I am tried at God's Tribunal.* This put another Stop to the Solemnity, till after some Deliberations, they resolved to proceed a third Time, when he started up again, and said, *I am condemned by the just Sentence of God.* This put a final Stop to the funeral Ceremonies. They would no longer chant a *Rest* to the *Soul* of him, whose dead *Body* arose, and pronounced him *Damned.* Neither would they bury his *Body* in *Consecrated* Ground, whose *Soul* they knew was lodg'd in *Hell*, by a Voice from the Dead. There is an *Order of Dervises*, called *Carthusians*, who, they say, are a standing Monument of the Truth of this Relation. For one *Bruno*, being touched with Compunction at so tremendous an Accident, immediately forsook the Society of Men, and led a contemplative Life in exquisite Silence, Abstinence, Fasting, and Prayer, enjoyning all his Followers to do the like: Who are now spread into most Parts of *Christendom*, having magnificent Monasteries, great Immunities, and are esteemed the *strictest Order* of the *Roman Church.* They are served in the Markets before the King himself. If any *Dervise* of another Order desires to come into this, he may: but from this there is no Return. They dig a part of their own Graves every Day, having every one a *Cell* and a Garden to himself. They converse with one another but once a Week. And if when they are walking in the *Gloysters* of their *Monastery* they happen to spy a Stranger, they scud away into their Cells,

Cells, as Conies into their Holes, at the Sight of a Dog. They never taste of Flesh, and are obliged to pray eight Hours in four and twenty.

This *Order* has afforded eminent Scholars and Statesmen; but now 'tis like to have Men of another Character for its Profelytes; for, since the Resurrection of this *new Prophet*, I mentioned in the beginning of my Letter, the Rabble are all turning *Caribussians*.

Thou who art acquainted with the Nature of *Ecstasies* and *Trances*, wilt know what to judge of this Man's Raptures. The great *Cardan* could fall into them when he pleased; and I have heard of a learned *Mahometan Dervise* in the *Indies*, that had the Art of withdrawing his Soul from the Body, at which Times he beheld *divine* and *celestial* Things, not by Way of *Contemplation*, but real *Intuition*. We must acknowledge these to be the Favourites of *Heaven*, Friends of *Nature*, and privy to the Secrets of both *Worlds*.

I desire thee to write me some News of my Friends; for, I can hear nothing from them: Which makes me think my self among the Dead, and quite forgotten. If thou still retainest thy wonted Cheerfulness, thou art happy. Sadness is the Bane of the Soul, from which, I pray *Heaven* preserve both thee and me.

Paris, 26th of the 1st Moon,
of the Year 1644.

LETTER

L E T T E R I V .

*To William Vospel, a Christian Recluse
of Austria.*

I Am a *Christian* as well as thou, and yet I cannot find a Reason to live after thy Manner. Not that I reprehend thy Choice, but I consult my own Happiness. I could willingly embrace a *Monastick* Life, were it not for the *Vow of Obedience*. Those of *Chastity* and *Poverty* are not so frightful. But, to be absolutely resigned to the Will of a *Superior* (who may be a thousand Times more vicious than my self) is far more irksome, than to be a *Slave* in *Turkey*. There a Man may pave himself a Way to many Enjoyments in the midst of Captivity, and sweeten his worst Condition with the Hopes of Freedom one Time or other: But here I must be condemn'd to an everlasting *Servitude*, and such an one, as renders it a Crime so much as to think of Pleasure, or dream of a Release. I must be ever confined, to obey one that perhaps is not Master of himself; to humour all his Caprices; to give the Lye to that Sense and Reason, with which *God* and *Nature* have endued me: To make Black and White, Good and Evil, reciprocal Terms; though every one knows, they are perfect Contradictions. In fine, I must resolve in all Things (not excepting my very Thoughts) to be conducted by him, who, for ought I know, follows no other Guide but his own irregular Passions. What will then, become of me, after such an unreasonable Forfeiture of my native Liberty? I will tell thee in one Word, from a rational Creature, I sha be changed to a Brute; from a Man to a Set and, having now some Sparks of Virtue, sha

shall then be made the Rendezvous of all Vice.

Think not, that I go about to make thee hate the Manner of Life thou hast chosen : Though I esteem thee miserable, do not judge so of thy self. Thou mayest find a great deal of Pleasure in that Restraint, which to me would be the most insupportable Calamity in the World ; and it may be as easy for thee to submit to the Will of another, as 'tis hard for me to comply with my own. I am of so wavering a Constitution, that I cannot without great Difficulty please my self, much less could I be able to humour the Extravagancies of a Soul, different from mine. I have observed, that should I follow the Motions of my own proper Inclination at all Times, I should do many Things whereof I might afterwards repent : Why may not the Case be the same, or worse, if I blindly obey the Will of a Stranger ? Am I sure that he is a good Man ? Or, if he be so to Day, how do I know but that he may be otherwise to Morrow ? Nay, what Security can be given me, that if he be a *Saint* this Hour, he will not be a *Devil* the next ; since the Temper of Man varies as often, and suffers as many Alterations as the Elements do, out of which he is compounded ? Where then can be the Reason, of giving my self wholly up to any Man's Disposal all my Life-time ? Is it not sufficient, to obey the *Sovereign Prelate*, who commands the whole *Church*, yet imposes not the Dictates of his own Will as a Law, but governs all *Christians* according to the *ancient Traditions, sacred Canons, and Decrees of the Apostles, Fathers and Councils* ? Whereas, those who preside over the *Convents of the Religious*, many times rule arbitrarily, commanding their Subjects to do those Things, which are diametrically opposite to the very fundamental Rules of *Christianity*, and contrary to the *Law of Nature*.

The

The more I think on't, the greater is my Aversion for this private blind Obedience.

Thou wilt say, that a *regular Life* is the Way of Perfection. I grant it; but cannot a Man lead a *regular Life*, unless he be immured in a *Convent*? Or be *perfect*, if his Mind be not squared to the Retirements of a *Cloyster*? I will tell thee my Sentiments freely, and without a Mask. The Nature of every Thing is its Perfection; there are perfect *Sinners* as well as perfect *Saints*. Thus we say, such an one is a perfect Drunkard, Fornicator, Cheat, Tyrant, or the like. I ask thee, Whether this Sort of Perfection may not be (I wish I could say, is not too often actually) found within the Walls of a *religious House*? On the other Hand, dost thou think it impossible to find the Perfection of Virtue, in the mix'd Life of the World? Be not a *Cynick*, nor condemn Things whereof thou hast made no Experiment. Remember, how many Kings and Queens, Princes and Nobles have been *canonized* for *Saints*, who in the midst of so many Splendors kept their Eyes undazzled. Whose Ears never let in the Blandishments of Flatterers, nor the malicious Whispers of the envious. Whose Hands were never polluted with innocent Blood, nor their Thirst quench'd with the Tears of Widows and Orphans. But, in all Things they conserved an inviolate Purity, Modesty, and Integrity of Manners. These Persons were perfect in the midst of Imperfections, and regular in the Height of human Disorders, *Saints* upon *Earth*, and *Angels* among Men.

Assuredly, 'tis not impossible for a Man (let his Condition be what it will, publick or private, servile or free) to conduct himself evenly and by a Rule, through all the *Meanders* and *Mazes* of human Life. I must confess, this is very difficult, and all Men have not that divine Art: Few can walk

walk on Pinacles, and not make false Steps; such is our Life, and happy is he that makes the fewest. Yet there is a Dexterity, with which whosoever is acquainted, need not go to a *Monastery* to enquire the Way to Bliss.

Thou wilt perhaps accuse me of too much Bluntness and ill Manners, in thus declaiming against that Kind of Life, which thou hast entered into. But, pardon the Freedom I take with my Friend, and rest satisfied, That tho' I affect not a *recluse* Life my self, yet I honour those, who having once engaged themselves therein, persevere with Constancy; from which I shall never persuade thee, or any Man to depart.

Paris, 1st of the 2d Moon,
of the Year 1644.

LETTER V.

To Mustapha Berber Aga.

A French Merchant, lately come from *Ispahan*, brings Intelligence, that the *Chan* of the *Uzbek Tartars* is arrived at that City, to crave Aid of the present *Sopbi* of *Persia*, against his rebellious Children, who have deposed him, and bereaved him of one of his Eyes. The *Sopbi* has given him a Royal Reception, going himself in Person above a League out of the City to meet him, accompanied with all his *Nobles*. This Gentleman came away before the *Tartarian Prince* had succeeded in his Design. But, it was generally supposed, that *Chah Abbas* would assist him with a considerable Army of Horse and Foot, as also with Money to carry on the War.

This

This King is not thirteen Years of Age, yet takes upon himself the Management of publick Affairs. He is addicted to drinking of Wine, a great Lover of Musick and Women. Of a noble Inclination, yet something too passionate. He commanded the Belly of one of his *Pages* to be ripp'd up, for breaking a Crystal Bason which he much admired. Yet afterwards, repenting of what he had done, he caused him to be honourably buried, and a stately Tomb to be erected over him. He also enquired out such of his Kindred as were living, to whom he gave large Pensions.

There has been little of Action in these Parts, since the signal Defeat that was given to the *French* by the Forces of *John de Wert*, and *General Mercy*. Four *French Mareschals* were taken Prisoners, with all the chief Officers, six thousand Soldiers, besides their Ammunition and Baggage.

In this Action, 'tis said, the *Spanish Horse* behaved themselves very bravely, spurr'd on with an Ambition to recover the Glory they seemed to have lost in so many Battels. They rush'd into the *French Quarters*, with a Fury which soon put them into Disorder, and afterwards disposed them to quit the Field.

Before this Battel began, 'tis said, there were seen two Armies of Birds fighting in the Air; which engaged so furiously, that the Ground was covered with their dead Bodies. And, that Morning, when one of the *French Mareschals* was going out of his Tent, with a Pistol in his Hand, in order to try it, the Barrel split and tore his Hand in Pieces. These are now look'd upon as Prodigies, and ominous Signs of the Loss they afterwards sustained: But, had the Victory been on their Side, no Body would have taken Notice of them.

The

The God that gives Victory when, and to whom, he pleases, grant, that the Ottoman Arms may be ever successful against the Infidels.

Paris, 25th of the 2d Moon,
of the Year 1644.

LETTER VI.

To the Vizir Azem, at the Port.

THOU that art the principal Support of the Ottoman Empire under the Grand Signior, oughtest to be informed of all Things which may either threaten Damage, or promise Assistance to the Throne, which rests on *thy* Shoulders.

I pass away some of my Time among Seamen; especially such as sail in the *Levant*; their very Breath is a Relief when I am Chamber-sick, or stifled with the close Vapours of *Paris*. I fancy their Lungs transport hither the Breezes of the *Mediterranean*, or the more wholesome Airs of *Asia*. I talk so familiarly with them in their *Marine Dialect*, that they scruple not to take me for a *Tarpaulin*, and therefore entertain me, without Reserve, as one of their Crew.

This very Evening, I was with some of these *Retainers to Neptune*. Among the rest of the Discourse I had with them, we touched upon the *Dandelles* which guard the *Hellespont*. They taxed the *Christian* Princes with Cowardice, or unpardonable Negligence, that they have never attempted to force their Passage through that Channel into the *Propontis*, and block up the *Imperial City* by Sea, and set it on Fire; especially the *Royal Seraglio*, from whence are issued out the Decrees of Life and Death to the whole Earth.

K

I told

I told them, they were mistaken in the Strength of those *Castles*, which command that important Avenue; and, that no Ships ever durst venture within their Reach without Leave: When one of them started up, and made me this Answer: *Sir, we have Vessels impenetrable as Rocks, which dare come to an Anchor, under the very Walls of those superannuated Forts, and desie all the Turkish Ammunition to remove us thence. We only want a Commission from our King to try the Experiment.*

I tell thee, Supreme *Minister*, I found too much Reason in his Answer, to make Room for a Reply. Wherefore, dissembling for a while, the Agony I was in for the Welfare of the *Sublime Port*, I took my Leave of the Company, and immediately set Pen to Paper, to let thee know what is in the Hearts of these *Infidels*.

I am not vers'd in the Art and Method of Fortification; yet, pardon an Error of Loyalty and Zeal, if I commit it, in proposing to thee the Necessity of erecting Platforms all along the opposite Shores of the *Hellspont*, to strike Terror, and prevent the Enemy from attempting that, which in all Probability would not fail of Success.

Thou that art all Wisdom, wilt know how to make a right Use of this Hint, from the faithful *Mahmut*, who never thinks himself happy, but when he does some acceptable Service to the *Invincible Sovereign* of the Sea and Land.

Paris, 14th of the 2d Moon,
of the Year 1644.

LETTER

LETTER VII.

To Oucumiche, *his Mother at Grand Cairo:*

THOU may'it better imagine than I can express the mighty Joy I felt when I first opened thy Letter, and read the Name of her that conceiv'd me, written by her own Hand; whereby I am assur'd, that thou art yet alive and in Health. Believe me, it came in a seasonable Time, to rescue me out of a dismal Melancholy, which had seized my Spirits. Surely *Fate* directed thy Pen, and *Providence* timed the arrival of the Vessel which brought me this happy News from *Africk*, in the saddest Hour of all my Life. Just as the Messenger knock'd at my Chamber-Door, (where I sat overwhelmed with doleful Thoughts) the whole World seem'd to me a vast Wilderness or Desert, inhabited only by Beasts of Prey, where the Great and Strong devour those whose Weakness cannot arm them in their own Defence. A mere Stage of Tragedies, the Shambles of cruel Butcheries and Murders. In this Figure did my troubled Imagination represent the *Earth*, with all the *Race of Adam* dwelling upon it. If I could propose to myself such a Thing as a Friend in the World, I know not how long 'twould be, before that very Person whom I had greatest Reason to esteem as such, might prove my mortal Enemy; of so brittle a Composition is the Fidelity of Man. I looked upon my Life, not as my own, but altogether lent me; I esteemed not only Men, but Beasts, and the very inanimate Things, my Creditors, for the Permission I had to breathe. I thought myself highly indebted to the Fire, that it did not

burn me to Death in my Sleep; and no less to the Winds, that they did not blow the House down where I lodge, and bury me in its Ruins. For, where would be the Injustice, if any of those Elements, which are the Ingrediens of my Life, should become the Instruments of my Death? I considered, that as I neither made my self, nor knew how I came to be what I am, so I was ignorant when and by what Means I should cease to be. Perhaps, I might be struck with a *Thunderbolt* from *Heaven*, or swallowed up by some greedy *Ghasm* in the *Earth*. A Tile from a House might put a stop to the Motions of this Machine of Flesh, or a Fall from a Horse, might break its Master-Springs. My present *Station* I looked upon as precarious, since those very Persons who appointed me this *Employment* to serve one Turn, would not scruple to take off my Head to serve another.

In these melancholy Thoughts was I almost drown'd, when thy Letter came and struck a Light out of the midst of Darkness. I was now ready to die with Excess of Joy, who before was half killed with extreme Sadness.

But tell me, my dear Mother, in the Name of our *Holy Prophet*, what Motive induced thee to quit the wholesome Air of *Greece*, for the noisome and pestilential Vapours of *Egypt*? Is *Cairo* a more eligible Seat than *Constantinople*? Or, because thou hast lost thy *Second Husband*, wilt thou be wedded to an Incurable Grief, and think no *Mourning* sufficient, unless thou go in Pilgrimage to his very Grave, there to dissolve in Tears, and mingle thy self with his Ashes. He died in *Cairo*, and is there interr'd; and thou mightest have liv'd in *Scio*, or any part of *Greece*, without blemishing thy Widowhood. People will say, thou aimest at the Fortune of the *Ephesian* Widow, who found a living *Husband* in the Sepulchre of her *dead one*; but I, who know thy Virtue,

Virtue, have other Thoughts of thee ; yet I cannot approve thy thus becoming Tenant to a Chamber House. Therefore the best Advice I can give thee, is, to return to the *Imperial City* again, to the Company of thy Friends and Acquaintance ; or, at least, to return to thy self, and be not transported with an extravagant Sorrow, for one whom thou shalt never see again. Tears cannot recover the Dead, nor can thy warmest Sighs inspire him with Breath. He is divorc'd from thee by an Irrevocable Law ; and whilst thou art in vain lamenting for him on *Earth*, he may be celebrating new and joyful *Nuptials* in *Heaven*, being espoused to some of the *Beautiful Daughters* of *Paradise*. Be persuaded then, that he has quite forgot thee, having engaged himself in fresh Amours above ; that he is in the Arms of some *Surpassing Beauty* of *Eden*, and that thou hast no more Interest in him. Let this Consideration assuage thy Grief, cure thy Fondness, and make thee begin to think of another Husband. Those who make their first Visits to the *French Widows*, after the usual Formalities of Condolance are over, take the Liberty to tell them, *That they must live by the Living, and not by the Dead*. This comfortable *Proverb* is often used, even before the *Funeral Solemnities* are finish'd ; and thou hast now passed away above two Years since thy Husband's Death in fruitless Mourning. 'Tis time to consult thy future Happiness, and abandoning thy Commerce with the *Dead*, to become sociable with the *Living*.

The *Great Creator*, who is *God* of the *Living* and not of the *Dead*, inspire thee to take such Measures, as may best comply with the Ends for which he made thee ; and replenish thy latter Days, with double the Blessings of the former.

Paris, 22d of the 4th Moon,
of the Year 1644.

L E T T E R VIII.

To Muzlu Reis Effendi, *Principal Secretary of the Ottoman Empire.*

IT is no small Satisfaction to me, that since the Death of *Cardinal Richlieu*, I have started no Reasons to apprehend any Designs in this Court, against the *Empire* of the *True Believers*. The *French Grandees*, have pass'd away a whole Year, without giving much Trouble or Alarm to the rest of the World. Every one minds his own Affairs, and all push forward to get nearest the *Queen-Regent*. The Misunderstandings between her and the *Duke of Orleans*, increase daily. And this divides the Court and City into two Factions; *Cardinal Mazarini* seems to be the Man destin'd to balance the Authority of both Parties. He spins his Fortune with as fine a Thread as his Predecessor; being sensible, that though the Court love him not, yet they can not subsist without him. He inherits the *Memoirs* and *Instructions* of *Cardinal Richlieu*, and his Spirit too, as well as his *Ministry*; being a Man of an invincible Courage, and exquisite Forecast. The greatest Enemy he has, is a *Lady* of the Court (for, I will not compare the Malice of the *Duke of Beaufort* to that of a Woman) they call her *Madam de Chevereux*; a Person of a keen Wit, and good Judgment; a professed Enemy to all that had any Dependance on *Cardinal Richlieu*. And I could never learn any other Ground of her Hatred to *Mazarini*, but his being the *Creature* of that *Minister*.

The late King had conceived an Irreconcilable Aversion for this Lady, suspecting her to be instrumental in carrying on a private Correspondence between his Wife (the now *Queen-Regent*) and the *Spaniards*.

Spaniards. To avoid the Consequences of his Anger, she fled into *Spain*, but is lately returned to this *Court*. 'Tis said, the *Queen* received her with all the outward Marks of Affection at first, but suddenly grew cold and estranged, when she began to attempt against *Cardinal Mazarini*. This made the Lady unite her Interest with that of the *Duke of Beaufort*, who very well matches her in the Imperiousness of his Temper, and his *Hatred to the Cardinal*. They both agree in their Endeavours to ruin him, but I believe the Female Persecution to be the most dangerous. The *Duke* has made too great a Noise to do any considerable Execution on a Man, who has the Wit to conceal his Resentments, and strike before he is perceiv'd. In a word, the *Duke* finds himself in a Prison, while the *Cardinal* is every Day more and more established in the *Queen's* Favour.

In the mean while, I insinuate my self into all Men's Company, from whom I can hope for any Intelligence. Amongst the rest, I have observed a *Courtier*, who often goes between the *Grandeess*, and seems to be intrusted with great Secrets; he is very sparing of Words, and makes his Shoulders do the Office of his Tongue. I have sometimes enter'd into a Discourse with him about the *Queen*, the *Cardinal*, and others; but all his Answers are comprized in *Italian Rhetorick*, a Shrug and a Grimace. This silent Language speaks very efficaciously to me, and I esteem him worthy to be courted who knows so well how to bridle his Tongue. I ply this *Politician* every Day with Addresses, and tell him a great deal of *Feigned News*, that I may tempt him to utter some that is *True*. He is a great *Privado* of *Madam de Chevereux*; often waits on the *Queen*; sometimes visits the *Cardinal*; and is every Day conversant with one or other of the *Nobles*. If I can win this Man, I hope to penetrate farther into the *Mysteries* of the *Court*.

The God, from whom nothing is hid, so dispose of all *Human* Events, that the *Empire* of the *Mussulmans* may be established, notwithstanding the Cabals and Plots of the *Infidels*.

Paris, 16th of the 5th Moon,
of the Year 1644.

L E T T E R IX.

To Signior Lorenzo del' Casa Bianca,
a Genoese at Marseilles.

THOU sendest me strange and surprizing News, that the *Malta* Gallies have taken the Eldest Son of the *Grand Signior*, and Heir of the *Ottoman Empire*, captive at Sea, as he was sailing to *Egypt*.

I tell thee, if such a thing were true, the *Grand Signior* would not fail to send such a Force, as should dig up the very Foundations of that *Island*, and cast it into the Sea.

But I can resolve thee, that there is nothing more of Truth in this Story, saving, that about ten Vessels of the *Grand Signior's* bound for *Alexandria* (on Board of one of which was *Sultan Mahomet's* Nurse, with her Son, much about the Age of *Sultan Mahomet*) were taken by six Gallies of *Malta*, whereby the *Malteſes* were enriched with a great Treasure of Silver, Gold and Jewels, besides Slaves.

This Intelligence I have received from my Correspondents at *Constantinople*. Men that are no Strangers to the *Seraglio*, but such as have the Ear of the *Prime Vizir*.

They say indeed, the *Grand Signior* took a particular Fancy to this Nurse's Child, often play'd
with

with it, and seemed to caress it with more Complacency than his own Son, *Sultan Mahomet*; which gave so great a Disgust to the *Sultaneſs*, the Mother of *Mahomet*, that she procured the Banishment of the Nurse and her Child, who in their Voyage to *Alexandria*, were taken Captives by the *Maltese* Gallies at has been said; and this is the Ground of the Report.

However, *Sultan Ibrahim* is so exasperated against the *Malteſes* for this Depredation, that he has sworn by God and *Mahomet*, never to sheath his Sword, till he has revenged the Injury, by laying waste the *Island*, putting the *Knights* to Death, and leading the Inhabitants into Captivity.

He has vented his Rage already on the Captain *Bassa*, causing him to be strangled for not guarding the Seas better; and, 'tis said, he threatens a War with *Venice* on the same Account, because the *Malteſe* Gallies, after this Piracy, put ashore in *Candia*, where they recruited their Vessels with all necessary Provisions.

I expected the Silks last Week, which I wrote for, and the Oil of *Calabria*. Send them by the first Opportunity.

Paris, 28th of the 5th Moon,
of the Year 1644.

LETTER X.

To Dgnet Oglou.

ALL Europe rings with the Report of the *Sultan's* Son being taken Captive by the *Malteſe* Galleys. No doubt, but thou hast heard such a

Discourse among the *Franks* at *Constantinople*; and thou knowest the Intrigues of the *Seraglio*. It is pleasant, that the *Kuzli Aga's* Slave, should have no Father for her Child; that he himself should adapt it for his own; that the Mother of it should be preferred to be Nurse to *Sultan Mahomet*; that *Sultan Ibrahim* should single out this fatherless Son of an *Eunuch*, to sport with him, take him in his Arms and treat him with all the Endearments that are naturally shew'd by Parents to their own Children.

The *French Ladies* laugh at this Story, and say, That the *Seraglio* begins to grow more civiliz'd, and to exchange the *Severity* of *Constantinople*, for the *Gallantries* of *Paris*. But let them laugh that win; the *Malteses* have most reason to care for themselves for their good Fortune in such a Prize.

They say, the *Grand Prior* treats his young Captive with a most profound Attach and Veneration; imagining he has in Custody the Heir of the *Ottoman Empire*; for they know not the true Secret, but are possess'd with a real Belief, that young *Sultan Mahomet* is in their Hands.

Let what I have said, be as the Words of thy Nurse, when she prated a thousand Impertinencies to thee within a Month of thy Nativity. In fine, be trusty to thy Friend.

Paris, 10th of the 6th Moon,
of the Year 1644.

L E T T E R

LETTER XI.

To the Reis Effendi, Principal Secretary
of the Ottoman Empire.

IT is not unknown at the *Divan*, how the *Princes* of *Italy* have worried one another these two Years. I dispatch'd long ago some *Memoirs* of the Feuds between the *Barbarini's* and the *Duke of Parma*. The *Pope* upholds the former, making the Quarrel his own, in Defence of the *Ecclesiastick State*: The *Venetians*, the *Grand Duke of Tuscany*, the *Duke of Modena*, with the *French King*, interest themselves in the Cause of the latter. He is a *Prince* of an active Spirit, and darts up and down like Lighting through the *Pope's* Territories. If he has lost *Castro*, *Montalto*, and other Places of Strength in this War, it is but by Way of Exchange; having possessed himself of as considerable Holds belonging to his Enemies. Yet the *Barberini's* sheltering themselves under the Protection of *Pope Urban*, seem to triumph, and promise themselves an entire Victory, using the Artifices of Superstition, to weaken the *Duke's* Credit. And because some of his Vessels (which carried above a thousand Soldiers) were cast away, they would persuade the credulous World, that *Heaven* fights against him. They likewise had designed to build a Fort and a Bridge over the River *Po*, to open a Way to themselves into the *Confederates* Country, and to shut it up to all Invaders of their own; but were prevented by the *Venetians*, who sent ten thousand Men to stop the Building of the Bridge, or to demolish it, if built.

In the meanwhile the *Confederates*, though they seemed to espouse the *Duke's* Quarrel, yet trifled with

with him protracting their Assistance, and disputing about *Punctilio's*; every one restraining the Conditions of their Friendship, within the Limits that would best square with the Interest of their own *State*. They had all Armies on Foot, but could not agree how to dispose of them. The *Venetians* demanded such a Post, as might be most advantageous to that *Republick*. The Duke of *Tuscany* would have the main Body of their Forces so quartered, as to cover his Dominions. Thus each Party pursued their own Claim, while their Enemies gained Time, and put themselves in a Posture, either to march into the *Territories* of the *Confederates*, or defend the *Ecclesiastick State*.

Certainly, it is fatal to the *Christians*, to be thus divided among themselves, even when they have greatest Cause of Union. Yet the Duke of *Parma*, the very *Soul* of this *Confederacy*, breaks through all their Demurs and Hesitations, impatient of fruitless Delays, rushes into *Ferrara*, takes *Bondeno*, abandoned by the Garrison; after that, *La Stellata*, a Place of greater Strength; but proceeding forward, the *Barberini's* encamped not far from *Ferrara*, the better to observe the Progress of the *Confederates*, and so put a stop to the Motions of the Duke. He and his Friends had twenty thousand Men in the Field, to which the *Venetians* not long after added six Thousand more. They were in different Bodies; and as they quarter'd themselves, so the *Papal* Forces remov'd their Camp. Several Skirmishes passed between them, but no great Execution done.

In the mean while, the *Venetians* were not idle by Sea, having several Barks and Gallies full of arm'd Men, coasting along the *Pope's* Territories. They took five Ports on the Shore; and, piercing farther into the Country, made themselves Masters of *Ariano*, a great Town, and sacked *Codegoro*, putting

putting all to the Sword, and laying the Place in Ashes.

On the other Side, the *Barberini's* seized on *Spilimberto*, *Vignivola*, and some other weakly guarded Towns on the Frontiers of *Modena*, and killed two hundred of the *Confederates*, who had invested *Crevalcore*. *Cardinal Antonio*, on the *Pope's* Side, has the Management of the War; a Man of an aspiring Genius, and very subtle. He perceiving the *Duke of Tuscany* incensed at the late Loss had taken the Field, with a considerable Army, sends six thousand Men to oppose him, but they were raw and undisciplin'd Soldiers, and could not hinder the *Duke's* Forces from seizing an important Pass, and reducing the City of *Pieve*, *Monteleone*, *Castiliano del Lago* and *Passiniano*.

While the *Sons of War* were thus busied in the Field, the *Agents of Peace* were not wanting on all Sides, to accommodate the Differences that threatened all *Italy* with fatal Consequences. But, they did no more than amuse one another with Ambiguities, Subterfuges, and Evasions; while the *Barberini's* sought to gain Time, and draw the King of *Spain* to countenance their Interest. The *Venetians*, sensible of this underhand Dealing, protested by their Ambassador at *Madrid*, that they would unite with the *French Crown*, if his *Catholic Majesty* should by indirect Ways strengthen the *Barberini's*. The King, apprehensive of such a League, forbears to meddle in an Affair which might be so injurious to *Spain*, and gives Instructions to his Ambassadors at *Rome*, and other Courts of *Italy*, to mediate a Peace, which might be advantageous to the *Confederates*.

The Treaties however came to nothing, and the Mediators, finding themselves eluded, suspended their Negotiations, and gave fresh Opportunity to the Men of Arms to play their Parts. *Cardinal Antonio* assaulted

assaulted *Nonantola* with four thousand Men, but was defeated by the *Venetians*, who slew several hundreds of his Soldiers, and took two hundred Prisoners. After this the *Confederates* plunder'd all the Country of *Ferrara*, and took *Vergato*, defended by eight hundred Men. In the Surprizal of *Bazano*, they killed above two hundred of the Enemy; and, marching forward, took *Monterea*, *Serravalle*, and other Places; while *Cardinal Barberini's* Forces, were cut off at *Bergo St. Sepolcro*, where he lost eight Cannon, four Petards, with abundance of Provisions.

It would be an endless Task, to recount all the Skirmishes and Battels that have passed between them. I only inform thee of the most remarkable, that thou mayest insert them in the *Register* of the *Ottoman Empire*.

To conclude this Letter, it will be worth thy Observation, that the *Pope* falling sick, and his Death feared, did much conduce to put an End to these Differences. For, the *Barberini's*, now being apprehensive of the Advantage his Death would give the *Confederate Princes*, were very forward to embrace any Overtures of *Peace*: So that by the Dexterity of the *French* Ministers, it was at last concluded, and all Differences adjusted; the *Duke of Parma's* Territories being restored to him, the *Censures* of the *Church* taken off, and the *Ecclesiastick State* put in the same Condition it was in at the beginning of the War.

I shall continue to send thee such Intelligence, as may be serviceable to thee in that eminent Station thou enjoyest in the *Empire* of the true Believers, and shall think my self a very happy Man, if I can by any Means acquire thy Favour.

Paris, 23d of the 6th Moon,
of the Year 1644.

L E T T E R

LETTER XII.

To Lubano Abufei Saad, an Egyptian Knight.

ONE would think that there were yet some of the ancient Race of *Giants* on Earth. Here is a Man come to this Court, full eight Foot high, a *Finlander* by Nation; he looks like some posthumous Birth of the Sons of *Titan*. He is Master of prodigious Strength, and challenges any two, the stoutest Men in *France*, to throw him a Fall. I have seen him take two Boys of ten Years of Age on the Palm of each Hand, and lift them up from the Ground together, with his Arms stretched out to the full Length, and walk sixty Paces with them in this Posture; at the End of which Stage, he set them down again on their Feet, without the least Violence or Straining. There are none so hardy, as to accept of his Challenge; for, they know he will not suffer them to come nearer than the Extremity of his Arm. And such is the monstrous Strength of his Hand, that he will either infallibly throw them down, or stifle them with his Grasp. He talks of travelling into *Turkey*; if he does, I hope he will have more Discretion, than to venture with in the *Seraglio*, lest he incur the Fate of the renowned *Moscowite* Wrestler, in *Sultan Amurat's* Time. Thou remembrest that Tragedy, which made all the brave and the generous condemn *Amurat's* Cruelty. He was a stout Prince himself; and, it look'd like Envy in him, to punish the Efforts of Courage in his Slaves, with so unrelenting a Rigor. But he was himself a Slave to his Passions; and Jealousy had the Predominance in his Temper. That Vice betrayed him to horrid Violences, of which

which thou art not ignorant, having been privy to several of his Amours.

This puts me in mind of a *Spanish Cavalier*, who had a very virtuous and beautiful Wife, which, thou wilt say, are two rare Companions. He kept a *Moor* in his House, whom the Lady had one Time caused to be severely beaten. The *Moor* secretly vowed Revenge. He had an Intrigue with one of the Lady's Women, to whom he imparted his Mind. They conspired together, to accuse the Lady of Lightness and Infidelity to her Husband's Bed. The *Cavalier*, their Master, was naturally jealous, as generally are all the *Spaniards*; these two possessed him with a Belief, that the *Gardiner* had frequent Access to his Lady's Chamber, and undertook to make him an Eye-Witness of it. Whereupon, one of them goes privately to the *Gardiner*; and tells him, that the Lady would speak with him: Whilst the other runs to the Lord, and bids him make haste; for that the *Gardiner* was at that Instant with his Lady. The impatient *Cavalier* hastens up Stairs, and meeting the *Gardiner* coming out of the Door of his Chamber, stabs him to the Heart, without any farther Expostulation; and, rushing furiously into the Chamber, serves his Wife in the same Manner. But, coming down again, the Maid struck with Remorse at so black an Event, fell down at his Feet, confessing her Crime, and declaring, that her Lady was innocent. The *Spaniard*, raging mad at a Conjunction of so many Misfortunes, stabs the Maid and the *Negro*; and last of all to compleat the Tragedy, kills himself.

I have often wonder'd, that some such fatal Consequences did not attend the Jealousy of *Sultan Amurat*. He spares not to rip up the Bellies of his Pages, for the Sake of two or three *Melons*; and, 'tis a Miracle, that he did not sacrifice half the *Slaves* of the *Seraglio*, on the Account of his *Mistresses*.

Thou

Thou art now in a better Station, and free from Restraint. Act according to Reason, and let not Passion byass thee one Way or other.

Paris, 5th of the 7th Moon,
of the Year 1644.

LETTER XIII.

To the Kaimacham.

THOU hast often required an Account of the *Parliament of France*, which is the *Supreme Court* of the Kingdom. Though the Name be known at the *Sublime Port*, yet the *Ministers* are unacquainted with the Power and Authority of the *Senate*.

When it was first instituted it consisted of twelve *Peers*, an hundred *Bishops*, and all the *Prime Nobility* of the Land, who had Power to give Audience to Foreign *Ambassadors*, to adjust all Differences of the Subjects. In fine, it might then be called the *Sovereign Tribunal*, from whence there could be no Appeal. Three Foreign Kings have sat as Members of this *Court*. It was in those Days ambulatory, following the King whithersoever he went; but now it is always assembled in *Paris*, in the *Palace* which *Philip the Fair* built for his own Dwelling-House. This *Parliament* is divided into seven *Chambers*, whereof that which they call the *GREAT CHAMBER*, is the Chief. There belong to this *Chamber*, seven *Presidents*, twelve *Counsellors*, the King's *Cadi*, or Attorney, with a great Number of *Advocates*, and Men of the Law. The *Presidents* and *Counsellors* are cloath'd in Scarlet, which strikes an awful Reverence into all that approach their Presence. Some call this the *Golden Chamber*:
and

and well they may, since that glittering Metal is thought to be the Umpire of the most Causes that are tryed in this *Court*. He that brings most Gold, is sure to have his Business first dispatched, and to come off Conqueror. For, as their present Power is little else but a mere Formality, so is also their Justice. The Kings of *France*, have gradually so clipp'd their original Authority, that now they seem to be but the Shadow of their ancient Selves. They never pretend to meddle with *Ecclesiastical* Affairs; that was always out of their Jurisdiction. The *Musti* of *Rome* claims this Prerogative as his Right. From whence thou may'st observe, how maim'd and imperfect is the Royalty of *Christian* Kings; who cannot punish their own Subjects, if *Clergy-men*, without the *Pope's* Permission. Yet, though this *Chamber* cannot meddle with the *Ecclesiasticks*, they have a Privilege to dispose of the *Regency*, during the King's Minority; as is evident in the late *Queen-Mother, Mary de Medicis*, and the present *Anne of Austria*, who were both by the Parliament declared *Regents*. They also confirm all the King's *Edicts*; neither does he proclaim *War* without their Consent, or establish any *Alliance*.

There are also besides this, six other *Chambers* of *Parliaments*; five whereof, are called *Chambers* of *Inquests*; and they consist of two *Presidents*, twenty *Counsellors*, and a convenient Number of *Lawyers*. The sixth *Chamber*, is a Collection out of all the rest, and contains no less than two hundred Officers. Here, all *Criminal* Causes are try'd; which are either immediately, or by Appeal brought before them, as in the *Chambers* of *Inquests*, Controversies of the *Civil Law* are decided.

It is a pleasant Sight, to see the Men of the *Law* all in their *Habits*, which are very glorious and rich. Indeed, all the Citizens of *Paris*, are extremely gallant in their Apparel. But, I cannot be recon-

reconciled to their lavish Custom, of changing the Fashion of their Cloathes almost with every *Moon*.

This Vanity has been forbid in all well-ordered *Commonwealths*. And, thou knowest, our *Eastern* People would as soon be stripp'd of their Skins, as change the Fashion, which has been in use for memorable Ages. Here they have no Distinction of Drefs, the Noble and Vulgar, Rich and Poor, go all alike. You cannot discern a *Slave* from a *Prince* by his Garb.

Paris is divided into four Parts, The *City*, the *University*, the *Town*, and the *Suburbs*. It is about three Leagues in Circuit; seated advantageously enough, but wanting Fortifications. *Henry IV.* had added some Strength to it, had he not been apprehensive of the seditious Humour of the Inhabitants, who in time might make an ill Use of his Kindness, and shut those Gates against him, which he should build for their Defence against a Foreign Enemy.

The Court is generally at *St. Germain en Lay*; one of the King's Royal Mansions, seated on the Top of a Mountain, which commands a Prospect of a large and beautiful Valley. I have been there often, that I might be the better able to penetrate into the Conduct of *Cardinal Mazarini*, who is never from the *Queen-Regent*. I have already transmitted to the *Sublime Port*, such Intelligence as I could gain of this *Great Minister's* Intrigues. I will now entertain thee with a Glimpse of this *Palace*, that thereby thou may'st conjecture at the Magnificence of the Kings of *France*.

It is divided into two Parts; the *Old* and the *New*. The former was built by *Charles I.* the latter by *Henry IV.* That may boast of its Antiquity, but this is so majestick and costly a Structure, as sufficiently demonstrates, that *modern Architects* come not far short of the *ancient Romans*. The Rooms are all lofty and large; the Roof and Ceilings admi-

admirably contrived and adorned; the whole consists of so many Courts, that it rather looks like a Town than the Seat of one Family.

But pardon me, illustrious *Kaimacham*, if I tell thee, that none of the Kings of the *East* can match this *Monarch* in the Gardens belonging to this *Palace*. I saw there such a charming Variety of delightful Objects, as made Art seem to surpass *Nature*, and even to out-do itself. In a word, the *Christian Princes* are very ingenious in the Contrivance of their Pleasures, and make all the Elements contribute to their Recreations. Thou hast often seen the artificial Fireworks which are exhibited at *Constantinople* at our *Festivals*, and on all Occasions of publick Joy. But, thou hast never beheld such *Water-Works* as are exposed in the Gardens of this *Palace* every Day. There, by the mere Force of this liquid Element, Instruments of *Musick* are set at Work, which afford a Harmony little inferior to the best Consorts in the World; and, which extremely adds to the Pleasure, one may at the same Time behold seeming *Musicians* playing on them, and keeping as exact Time with their Fingers on the Keys of Organs, Strings of Viols and Lutes, as if they were living Persons. There you may see all Manner of mechanick Trades exercised by Statues, who do every Thing with a proper Action, and are very eager at their Employments, so long as the Water gives them Motion; when that ceases, they all return to their primitive Inactivity. From hence you pass to a seeming Sea, with *Tritons* moving on *Dolphins*, and sounding their Shell-Trumpets before *Neptune*, who is drawn in a Chariot by four *Tortoises*. The Story of *Perseus* and *Andromeda*, is also acted to the Life by mere Statues. But the most ingenious Piece of Workmanship, is, *Orpheus* playing on a Viol, while the Trees move, and Wild Beasts dance round about.

about him. This is so costly an Invention, that, as one of the *Overseers* of the *Water-Works* told me, a String of *Orpheus's* Viol being broken, cost the late King *Lewis* thirteen hundred Crowns to repair it again.

We *Mahometans*, are apt to value our selves too high on the Score of our *Princes* Grandeur. We boast, we flourish, and are guilty of a thousand Insults, despising and putting the rest of Mankind under our Sandals, as if none of the *Race of Adam* understood the World but we, or had the Wit and Power to carve out to themselves the same Felicities we enjoy. The *Monarchs* of the *East*, style themselves, *The only happy Ones, Possessors of infinite Treasures, Kings of the World, Shadows of God*, and what not! The *Great Mogul*, with his *Omrabs* and *Rajas*, pride themselves in their *Elephants*: So do the *Kings* and *Mandarins* of *China* and *Tunquin*. The *Sopbi* of *Persia*, swells at the Sight of his immense Treasures of Gold and precious Stones; glorying, That the very Shoes of his Horses, are of the most exalted Metal; also the Mangers wherein they feed, and the Nails whereby they are fastened to the Ground. The *Cham* of *Tartary* rejoices in the Multitude and Strength of his Horses, his winged Chariots and Waggon, and, that when his Armies rise and sit down, the Earth trembles with their Weight and Motion. 'Tis true indeed, the *Grand Signior*, who is the *wisest* of the *Wise*, and the *greatest* of these *great Ones*, is not guilty of this Vanity. He is destined by the *Lord* of the *Universe*, to chastise the Follies both of the *East* and the *West*: Yet, his *Slaves* cannot forbear *Rhodomontado's*. I have heard some of our huffing *Janizaries*, tell the *Greeks* of *Constantinople* and *Pera*, that the *Royal Seraglio* is the most magnificent Fabrick in the World, and that the Garden belonging to it, is a perfect *Transcript* of *Paradise*. Thou wilt
not

not approve such Brags as these, when thou considerest, how expert the *Infidels* are in Building ; and that they spare no Cost to erect such Edifices, whose very Ruins may proclaim to future Ages the Magnificence of their Founders. And as to their Gardens they are so regular and beautiful, adorned with so many Delicacies of *Nature* and *Art*, that one would think they were made by some traditional *Disciples* of *Adam* ; and that they had their Rules from the *primitive Planter* of the *World*.

The *French King* has other Houses and Gardens of Pleasure round about *Paris*, where the *Court* interchangeably divert themselves during the *Summer*.

I humbly kiss the Hem of thy Vest, craving thy Protection against the Malice of my Enemies.

Paris, 16th of the 7th Moon,
of the Year 1644.

L E T T E R X I V .

To the most illustrious Vizir Azem, at the Port.

SINCE the Losses which the *German Emperor* has received from the Arms of *Ragotski*, I am informed by *Nathan Ben Saddi*, that the *Emperor* designs to send a splendid Embassy with extraordinary Presents to the *Sultan*, in hopes to prevail on him, not to protect that Prince.

'Tis true *Ragotski* is of a violent and changeable Spirit, and therefore no great Confidence is to be reposed in him: Yet, I take it to be the Interest of the *Sultan*, rather to win him by Offices of Kindness and Friendship, than to make him his Enemy by deserting him in this Juncture.

He is at the Head of a potent and formidable Army, has taken *Salnek*, *Breden*, *Mernetz*, together with the strong Castle of *Sendar* near *Cassovia*; and many other Places of less Importance, whereby a Way is laid open for his Army to over-run all *Hungary*, if assisted with the *Ottoman* Forces. Thus will he do the Office, which, they say, the *Jackall* performs to the *Lion*, that is, to hunt out the Prey, and secure it for his *Master* and *Sovereign*.

Besides, the Fortune of this Prince seems to invite our farther Assistance, for he has had great Success all along this War; whereas the *Ottoman* Forces no sooner appeared on the Frontiers of *Moravia*, but six thousand of them were encountered by the *Germans*, and routed.

Should the *Sultan* desert him now, he may be compelled to resign himself, with all *Transylvania*, to the Protection of the *German Emperor*. It is not safe to run the Risk of such an Event; *Transylvania* cannot support itself. Either the *Sultan* must continue his Protection, or the *Germans* will soon find the Way to plant their Garisons in the four *Capital Cities*, and reduce the whole Country under their Obedience.

Paris, 27th of the 7th Moon,
of the Year 1644.

LETTER XV.

To *Afis Bassa*, at the Port.

THE *Pagans*, in painting *Fortune* blind, discovered but the Dimness of their own Sight. And 'twas a double Error, to offer Sacrifice to her, that could not discern her *Votaries*. Yet, in my Sentence,

Sentence, the *Chriftians* are more to blame, who term her inconstant, partial, Bawd, Whore, and what not; These are Prophanations of *Providence*, and impious Scandals cast on *eternal Destiny*. *Fortune* and *Chance* are but Nick-names of *Fate*, since there is nothing absolutely casual in the World. They see the *Virtuous* prosecuted, while the *Vicious* insult and flourish; and they tax Heaven with unequal Dispensation of Rewards and Punishments; as if with *Epicurus*, they thought the adorable *Nummen* took no care of Things on this Side the *Empyreum*, and rested in an eternal Ignorance of human Affairs.

Doubtless, the *Infidels* are in an incurable Error: They pore on the Outside of common Events, and look no farther; they behold not the *bidden Chain* of *Causes*, nor the *invisible Hand*, which disposes all Contingencies with admirable Order and *Decorum*. Hence it is, That what comes not to pass but by the certain *Decree* of *Fate*, appears to these Buzzards, only as an accidental Occurrence, and the mere effect of *Chance*.

But thou, who art instructed in the Doctrines of Truth, wilt have other Thoughts of that which befall a poor Man not long since in these Parts. This Person was charitable to Excess; for, he gave away all that he had, to relieve the Necessities of others, chusing rather to throw himself naked upon *Providence*, than to deny an Alms to any one that ask'd him, so long as he had any Thing to bestow. Being at length, by his constant Liberalities, reduced to a very indigent Condition, he was forced to betake himself to Digging for his Livelihood. Yet, notwithstanding he gained his own Bread with hard Labour, he ceased not to shew his wonted Kindnesses to the Poor, giving them whatsoever he could possibly spare from his own Necessities. One Day, as he was digging in a Field belonging to

to the Duke of *Montmorency*, he found several Earthen Pots full of Gold, supposed to be buried there in the Time of the *Civil Wars*. The good Man carries this huge Treasure by Degrees home to his House, with all imaginable Privacy. And, having distributed the greatest Part of it in Works of Charity, he was going with his last Reserve to the House of a decay'd Gentleman, to whom he gave a sufficient Sum to repair his shatter'd Fortunes, being all that he had left: When, as he return'd homeward, he found a Jewel in the Highway, which being sold, yielded him ten thousand Crowns. A Noble Bank for new Liberalities, and a convincing Argument, that there was something more than *Chance*, which thus strangely recruited his Purse, that it might never cease to be opened in Largesses to the Poor.

Who will not say, That *Fate* had a Hand in the Death of that Soldier, in the Duke of *Anguin's* Army, who maliciously and wrongfully accused his Comrade of raising a Mutiny? For the incens'd General took a *Fusée*, and discharged it at the innocent Person, thinking to have kill'd him on the Spot; but it proved otherwise, the Bullet passing through some Part of his Body, and through half a dozen Tents, smote the Slanderer in the Pan of the Knee, which put him into so violent a Fever, that he died in two Days; while the other (whom before his Death he confessed to be innocent) lives yet a Witness of this remarkable Stroke of *Divine Nemesis*.

The *Faithful Watchman* of the *Sublime Port*, *Mahmut*, salutes thee with humblest Obedience, and wishes thee in all Things a favourable and benign Destiny.

Paris, 12th of the 8th Moon,
of the Year 1644.

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LETTER

LETTER XVI.

To Nathan Ben Saddi, a Jew at Vienna.

SINCE I came to this City, I have learned the Art of making Watches, which I exercise not for Lucre, but to comply with a *Precept* of the *Alcoran*; wherein also I find no small Diversion, it being a Relief to Melancholy to be in Action.

Should the *Ecclesiasticks* of the *Latin Church* be made sensible that I practise a *Mechanick Trade*, they would think me a Scandal to their Profession, since I wear the Habit of a *Clerk*. They esteem it next Door to *Sacrilege*, for a *Gown-Man* to condescend to the Labours of the *Laity*. They would pull my *Cassock* over my Shoulders, should they catch me in this honest Crime; forgetting, that the *Primitive Professors* of their *Religious Orders* got their Bread by making of *Baskets*.

The Box I send thee, contains some of my Merchandise; being designed as Presents for some of the *Ministers* of the *Port*, and my other Friends at *Constantinople*. I desire thee to take care in sending it safe, that the Watches may receive no Damage by Water.

It is reported here, That the *Emperor* is sick; thou wilt do well to inform me of the Truth. I hear also, That *Prodigies* have been lately seen at *Vienna*, which the *French* interpret, as Forerunners of his Death, and Signs of approaching Desolations in *Germany*. I am not credulous of all Things, which the Vulgar say on such Occasions: Yet I cannot deny, but that the *Angels* who preside over *Kingdoms* and *Empires*, may be the Monitors of Mankind, and by raising unusual Spectacles in the Elements, may warn Mortals of future Alterations.

tions. This was the Opinion also of thy Countryman *Josephus*, who says, That immediately before the *Destruction of Jerusalem*, there was a *Voice* heard in the *Temple of Solomon*, supposed to be uttered by *Angels*, saying, *Arise, let us go hence*; as if the *Guardian Spirits* of that City were then forsaking their *Charge*.

In this Place not long ago were seen three Suns together, or at least the Appearance of so many. This the *Superstitious* construed as an *Omen* of ill Luck: While the *Court-Flatterers* said, they represented the Duke of *Orleans*, the Prince of *Conde*, and Cardinal *Mazarini*, who now have united their Interests, after a long Time of Animosities and Misunderstanding. I look upon this *Apparition* to be only a *Natural* Production, resulting from the Reflections of the Sun-beams on a bright Cloud. It is easie to solve such *Phænomena* without a *Miracle*. Yet some, I confess, have the Stamp of a *Supernatural* Power in their very Front. I my self once saw two mighty Armies marshall'd in the Air, who acted all the bloody Tragedies of War, and made *Arabia* deaf with the Noise of their Artillery; yet, not a Cloud at that time to be seen. But I remark'd no Extraordinary Event to follow it. 'Tis hard to trace the *Omnipotent* in such mysterious Works, or learn the Drift of *Providence*.

I desire thee to use thy utmost Diligence, to penetrate into the Designs of the *Court* where thou resideest. 'Tis an honourable Post, to serve the *Greatest Monarch* in the World. Be faithful and vigilant, so may God and the *Grand Signior* heap greater Favours on thee. Adieu.

Paris, 21st of the 8th Moon,
of the Year 1644.

LETTER XVII.

To Solyman Aga, Chief Eunuch of the
Women.

I Perceive by thy Letters, that our *Heroick Sultan* is very industrious to take off the Scandal of Impotence which the Ladies at his first Accession to the *Throne* fastned on him, having now seen a fourth Son born to him in the *Seraglio*. The Multitude of *Subjects* is the *Glory* of a *Monarch*, and a strong Defence in Time of War; and the Multitude of the Prince's Children is the Security of his People both in War and Peace.

The *Sultan's* Adventure, as he was going to *Scutari*, puts me in mind of an Accident, which befel one of the ancient Kings of *Egypt*, who, as he was walking in the *Royal Garden* at *Memphis*, spy'd an Eagle flying toward the Place where he was; at which Sight he stood still, gazing on the King of Birds; till at length the Eagle arriving to that Part of the Air which was over his Head, lets fall a Woman's Shoe at his Feet. The King, surprized at this Accident, takes up the Shoe; and surveying its exquisite Symetry and Form, thence took his Measures of the Lady that had worn it, and suddenly grew enamoured of the unknown Fair, proclaiming through all *Egypt* great Rewards to any that could discover the Owner of that Shoe. At length a certain beautiful Courtezan of *Naucratis*, named *Rhodope*, was proved to be the Mistress of it; who being brought to the King's Presence, he took her to his Bed, making her the Partner of his *Empire*.

This Lady had a much better Fate than the tall *Armenian Woman*, with whom *Sultan Ibrahim* fell
in

in Love on the like Occasion: For *Rhodope*, after she had enjoyed her Honour many Years, at last died peaceably in her Bed, and was entombed in one of the *Pyramids of Egypt*: Whereas, thou tellest me, that this *Armenian*, soon after her Exaltation to the *Sultan's Embraces*, was strangled by the *Queen-Mother's Command*. I tell thee it was a bold and cruel Act; and were the *Sultan* sensible how she was murdered, he would not spare to vent his Indignation against her that bare him.

Paris, 2d of the 9th Moon,
of the Year 1644.

LETTER XVIII.

To Dgnet Oglou.

ONE would think it an easie Matter for a Stranger to conceal himself in so vast and populous a City as is *Paris*, especially one who makes so mean and contemptible a Figure, as does the suppose *Titus of Moldavia*. I little thought, that the *Lowness* of my *Stature*, and the *Deformity* of my *Body*, would have attracted any curious Eyes, but, that my very *Habit* would have protected me from all Suspicion; and, that I might have pass'd an Age undiscovered, amongst the infinite Crowds of People, who throng both the Houses and Streets of *Paris*. Yet there are some critical Moments of our Lives wherein *Fate* delights to sport with us, to throw Stumbling-Blocks in our Way, to entangle us in Difficulties and Perils. This is a necessary Discipline of *Heaven*, to rouse Men from the Lees of Security and Confidence in their owa Strength and Abilities, and to instruct us, That Providence

alone can extricate us out of the Labyrinths we often fall into.

I was walking yesterday before the Great Temple of this City, which is dedicated to *Mary the Mother of Jesus*, when, on a sudden, I was accosted (by one whom I little imagin'd to have seen in *Paris*) with these Words: *Mahmut! How came you by this Habit? What makes you in this Place? Are you a Christian, or do you thus disguise your self for other Ends?* Thou may'st easily imagine, what a Terror seized me, when I knew that he who spoke to me was my *Old Master at Palermo*. It brought to my Remembrance all the cruel Blows and Stripes I had received during that irksome Captivity; and I could almost have fancy'd my self ready for the *Bastinado*. However, dissembling my Confusion, I answer'd briskly, *Sir, you are mistaken in the Person; my Name is not Mahmut, but Titus. I am a Christian and a Catholick; if you are such your self, you have no Reason to upbraid my Habit, since I wear it as a Badge of my Profession, being a Student, and Candidate of the Priesthood.*

This Answer, instead of satisfying him, did but augment his Jealousie; and, being of a passionate Temper, he broke out into fierce Language, calling me *Turk, Infidel, Slave, Dog*, and all the ill Names his Fury could suggest. He spoke so loud, that it was taken Notice of by the People as they walked by, who began to gather about us, to learn the Occasion of so much Noise. I then condemn'd my self, for not rather owning my self to him, and inviting him to some more retired Place, where I might give him an Account of my Circumstances. I look'd upon my self as a dead Man, and would gladly have sustained seven Years of Servitude again in *Sicily*, to have been rid of the Fear I was now under, of a more terrible Punishment.

While

While I was in this Confusion of Spirit, thinking of nothing but Racks and Tortures, the Noise of the Rabble, who flock'd about us, had alarm'd the People that were at their *Devotions* in the *Church*, who came running out to enquire the Cause of such a Tumult: Among the rest a *Friar*, eminent for his Learning and Virtue, and who had a particular Esteem and Friendship for me, perceiving the Matter, came up close to me, and taking me by the Hand, spoke aloud these Words: *Sirs, forbear to injure a Stranger in the Court of the Mother of God. I know this Man very well, and will be responsible for him; he is a Catholick-Clerk, and Servant of the living God.* The Rabble gave a great Shout at the End of this Harangue; and had not my *Sicilian* Master made a narrow Escape, they would have endangered to tear him in Pieces. I know not what became of him afterwards, but I attended the *Friar* into the *Temple*, where we staid during the *Celebration* of their *Mass*; and then he conducted me through the inner Parts of the *Temple*, by private ways into the Lodgings of the *Priests*; whence we issu'd out by a *Passern*, and, taking Boat, we cross'd the River *Seine* into the Fields. The *Friar* congratulated my Escape from the Hands of the Multitude; and I return'd him a thousand Thanks, for lifting me out of the Mire.

Thou seest, *Dear Friend*, that the *Arabian Proverb* speaks not in vain, when it says, *That the Habitation of Danger is on the Borders of Security*: And, *That a Man never runs greater Hazards, than when he least fears them.*

He that turns the Scales of Life and Death, Good and Evil, grant that some happy Emergency may always arise, to divert the Perils which thou shalt incur in this uncertain Life.

Paris, 7th of the 9th Moon,
of the Year 1644.

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LETTER

L E T T E R X I X .

To the Kaimacham.

THIS Court is now in *Mourning* for the Death of the chief *Mufti*, or *Pope*. And indeed, there seems to be more than mere Ceremony in it, he having all along favoured the *French* Interest. He had almost passed the twenty second Year of his *Pontificate*; which few of the *Popes* have done since *St. Peter*, a Disciple of their *Messias*, from whom they pretend to derive their *Succession*. Their *Histories* say, that this *Peter* was the *Mufti* of *Rome* five and twenty Years, and that since him not one, whether he was elected Young or Old, has enjoy'd the *Sovereignty* so long. Those that have approached nearest to it, were *Adrian I.* *Sylvester I.* and this *Urban VIII.* who is now dead. It is reported, that at their *Coronation*, the *Master* of the *Ceremonies* kneeling down, burns Flax before him that is elected, and with a loud Voice, repeats these Words thrice: *O Holy Father! think not you are to live here as long as did St. Peter; but let this Flame put you in Mind of the Vanity of the World, and how swiftly the Glory of it passes away.*

Cardinal Pamphilio succeeds him in the *Roman Chair*, and has given himself the Name of *Innocent X.* it being the Custom always at their Promotion, to assume the Name of some *Holy Man* (a strange Piece of Hypocrisis, as if that was sufficient to atone for their own wicked Lives :) But none of them has presumed to take the Name of *Peter*, out of Respect to the *First Vicar* of *Jesus*. This *Pamphilio* is above threescore and twelve Years of Age, by whose Exaltation the Family of the *Barberini's*, to whom he was a profess'd Enemy, begin to fall into Disgrace.

Disgrace. Cardinal *Antonio*, one of that Family, is taxed with embezzeling the Treasures of the Church committed to his Trust.

He flies to *France* for Succour; and though he had no great Reason to expect *Cardinal Mazarini's* Friendship, having formerly opposed his Interest at the *Roman Court*, in the Time of the late *Pope Urban*; yet this *Cardinal*, by an Excess of Generosity, has espoused his Cause, and engaged his Master the King of *France* in his Quarrel.

What will be the Issue of this Contention, Time will evince. But Men begin to talk already, That the King of *France* will carry a War into *Italy*, which will shake the Walls of *Rome* it self.

Thus there is no Stability in Human Affairs; but *Time* and *Providence* perpetually start new Events.

God grant that thou may'st live. to see the *Ottoman Crescent* on the Top of *St. Peter's Church* in *Rome*.

Paris, 6th of the 10th Moon,
of the Year 1644.

LETTER XX.

To the Vizir Azem, at the Port.

THE great Preparations which *Sultan Ibrahim* is making by Land and Sea, affords a Subject of Discourse to all *Christendom*; but administers a special Occasion of Jealousie to the *Republick of Venice*.

They look on his declared Intentions to invade *Malta*, only as a Cover or Cloak to his real Designs upon themselves; being confirm'd in their

Suspicion, by the Complaints which the *Sultan* made to *Soranzo*, their *Resident* at the *Port*, when he delivered himself with an Air, that expressed far deeper Resentments than his Words.

Nor can the artificial Strains of Courtesie which are used toward the *Resident*, blind or cancel the apparent Affront and Contempt which he received from the *Kaimacham*; who refused to give him Audience after some Hours Attendance, though at the same Time *Prince Ragotski's* Envoy was admitted at the first Word.

These Considerations, with others of the like Nature, have sufficiently alarm'd the *Venetians*; so that they are making all the seasonable Preparations that are requisite, to oppose the Torrent of the *Ottoman* Fury and Rage, which they apprehend is to be poured on them. This they perform with all imaginable Diligence and Secrecy, being neither willing to give a just Ground of Jealousie to the *Sultan*, nor yet to be surprized unprovided.

There have lately been extraordinary Consultations in the *Senate* about these Affairs, some disapproving these warlike Preparations, others promoting them: One Party judging that a Peace ought rather to be purchased with a Tender of Gold: A contrary Side pleading that such a Purchase would be both dishonourable and disadvantageous, since upon every new Disgust, the *Ottomans* would commence, or at least threaten a War, on purpose to erect a continual Mart for Peace, the Sale thereof being like to prove so profitable to them. Among the rest of the *Senators*, *Signior Grimaldi* made an *Oration*, of which I have obtained an authentick Copy. And it speaks thus:

THIS

THIS Glorious Republick, which has flourish'd for so many Ages, ought not, in my Opinion, to become the Merchandize of upstart Shepherds. 'Tis needless to recount our Original, or wipe off the ancient Dust of our primitive Records, that we may be able to tell the World, we are the Relicks of Troy. 'Tis bootless to put you in Mind, how this most serene and flourishing State laid her first Foundations in the Sea, and built her Nest in the Floods: That the Nereids fled to her Shadow, and the rest of the Sea-Gods, even Neptune himself, courted her Alliance and Protection. Suffice it to say, that this Victorious State, thus founded and built, has spread her Conquests through Istria, Dalmatia and Epirus; has annexed under her Government, Corfu, Cephalenia, Zant and Crete, with many other Islands of the Adriatick and Mediterranean Seas; and that this Virgin Commonwealth has preserv'd her self undisturbed these twelve hundred Years. In all which Time, she never submitted to the lustful Tyranny of any Foreign Conqueror. And must she now become a common Prostitute to Infidels, be bought and sold at any Rate, and pay the Price of her own Slavery? Has this most August Senate, by a long Series of successful Wars, been exalted to the Height of Sovereign Power, and is she now to be brav'd into a base and mercenary Peace, the gilded Mask of abject Slavery? We that have stemmed the Torrent of Ottoman Invasions, and resisted the Puissance of all Asia, must we now pull down our Iron Banks, and tamely let the proud insulting Enemy in, paving his way with Gold? Rouze up, my Lords, the ancient Genius of this mighty State, awaken the old Venetian Valour; and, unless you resolve always to bear the Ottoman Yoke, now shake it off, and make a War your Choice, rather than your last Remedy.

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The Eyes of all the Western Nations are fixed on this August Assembly. The Fate of Christendom is now in the Scales ; it is in your Power alone to turn the doubtful Balance ; it is from your unshaken Valour, the Christian World expects a Benefit, which shall be recorded on the Pillars of Eternity. Suffer not your selves, Most excellent Lords, to be cajoled by the specious Pretences of the Ottoman Fox ; but confide in your own Illustrious Arms, and the Justice of your Cause, which will not fail to attract the Favours of Divine Providence. Let not those Laurels, which have been all along sprinkled with the Noble Blood of your renowned Ancestors, be tamely taken from your Heads, and trampled under the Feet of Infidels. Whom do you fear ? A Man supinely lull'd in wanton Pleasures ; drown'd in the soft Delights of his Seraglio ; a fatter Champion for the Fields of Venus, than for the bloody Toils of Mars, the harsh Fatigues of War ? But what do you dread ! The Bugbear Title of Grand Signior ? It is in our Power to check his boasted Grandeur, and make him sensible the State of Venice has a Sword can match the Turkish Seymitar.

Do but resolve, the Work is half done. I feel already in my Mind blisful Presages of a lasting Peace, the Effect of a just and Seasonable War, which is much to be preferred to the precarious Truce (for it deserves no better Title), which they design to cheat us with, in Contemplation of our Gold ; a Truce, which they will break at Pleasure, to start new Grounds of Composition. Thus could we drain the Indies dry, we must refund our Treasure into the Ottoman Coffers, and all too little to satiate their greedy Avarice, and tyrannous Demands. Thus would the most Serene Republick of Venice, be postpon'd to the Divan of Algiers, who have already shaken off the Turkish Yoke, retaining indeed the servile Name of Subjects, but refusing the Tribute they were wont to pay. Let us not suffer

suffer that barbarous little State, thus nobly to assert their Liberty, whilst we resign our Necks to the Yoke. Our Fleets are numerous, our Soldiers disciplin'd, our Seamen bold and expert, our Treasury full of the Nerves of War. Let us be in a Readiness, and, if Sultan Ibrahim dares be the first Aggressor, then beat Drum, sound Trumpet, and every Man to his Post.

This huffing Harangue of Signior Grimaldi, tho' it met with some Abettors in the Senate, yet the Counsel of the graver and wiser Heads prevailed; which was to send Orders to the *Venetian Resident* at *Constantinople*, to sound the Inclinations of the *Sultan*, and if possible, to make a pecuniary Accommodation.

This Intelligence I received from a Jew, living at *Venice*; one whom I confide in, and who gives me a constant and faithful Account of all the important Occurrences of that State. He is familiar with *Giorlamo Pufferla*, and *Bernardino Lupulo*, two of the *Senators* who voted for *Peace*; by which Means he can easily feel the Pulse of the *Venetian State*, nothing of Moment being concealed from him by these *Clarissimo's*.

The late Action of *Giacomo de Riva*, *Sopra-veditor* of *Tino* against the Ships of *Tripoli* and *Tunis*, is interpreted to be done altogether in his own Defence. I doubt not, but it will be otherwise represented at the *Port*; but, I wish some Mens groundless Discontents, and the private Interests of others, be not improved to the Notion of publick Injuries, by the Artifice of such as wish not well to the *Ottoman Empire*.

I discharge my Duty in sending thee the best Intelligence I can in this Juncture.

God, the *Supreme Monarch* of the *Universe*, dispose these Overtures, and all other human Events,
to

to the Exaltation of the *Ottoman Empire*, and the
Propagation of the *true Faith*.

Paris, 13th of the 10th Moon,
of the Year 1644.

L E T T E R X X I.

To Mirza Muhammed Effendi, *Vicar to*
the Musti.

THE *Jews* have a Proverb, *That he who breeds not up his Son to some Trade, makes him a Thief.* And the *Arabians* say, *that an idle Person is the Devil's Play-Fellow.* Therefore our *holy and wise Lawgiver* has commanded all *true Believers* to exercise themselves every Day in some *manual Occupation*. Neither is the *Sultan* on his *Throne* any more exempted from Obedience to this *universal Precept*, than he who cleans the Streets. The Soul of Man is active as Fire; or, to take our Comparison as the *Hebrews* do from another Element, it can no more cease from being busy, than Water can withhold itself from running out of every Hole of a Sieve: Men will be always exerting their Faculties one Way or other, and there is no *Medium* between Good and Evil. Whosoever is not employed in one, must necessarily fall into the other. These are the Points to which all the Lines of human Actions tend, the Centers where all our Affairs meet. But though there be no such Thing as a Mediocrity between these two Extremes, and every Man is within the Circumference either of Virtue or Vice: Yet there are certain Steps and Degrees in each; specifick Differences also, which take their Rise and Proportions from Nature, Morality

rality and Religion. Thus, *human* Providence teaches us, of two Evils to chuse the least; while the *divine Oracle* instructs us, not to stand upon Niceties and *Punctilio's* with Virtue, but to push forward till we arrive at an heroick Generosity.

As for me, who serve the *Grand Signior* in this Station, I am forced to compound with the *Law*, and capitulate with the *severer Precepts* of the *Alcoran*. I tell many a *Lye*, that I may do the more effectual Service to *Truth*. I am compell'd to deny my *Religion*, that I may prepare a Way for others to propagate it. By oblique and remote Fetches of Policy, I accomplish the direct Intentions of Justice, while I commit little Vices among the *Infidels*, to introduce great Virtues. Thus, making good the Counsel of the *Persian Philosopher*, *That it is necessary for him who would reach his Journey's End, sometimes to go round about*. And thou knowest what Encouragement has been given me, being assured by the *Sovereign Prelate* of our *holy Law*, *That while I keep in the Orb of my Duty to the Grand Signior, I am out of the Devil's Circle*.

If thou would'st know how I busy my self at my Hours of Leisure: I make Watches; not knowing how better to spend my vacant Time, than in framing an Instrument whereby I may perceive how Time passes away. This little Engine points out each Minute, and measures exactly the Succession of Hours: it keeps Pace with Years, yet out-runs not Months. 'Tis the *Journal* of the Sun, a *faithful Record* of his daily Travel through the *Heavens*. In a word, 'tis the *Secretary of Time*; and a *compendious History* of the *First-born Issue* of Eternity.

Eliachim the Jew takes some off my Hands; and the rest I present to the *Grandeess*, or any Body whom I would oblige. I have sent some by the Way of *Kissing* to the most venerable *Mufti*, and to thy self, as also to others of my Friends at the Sub-
lime

blime Port. They are all sealed up, with Directions to those for whom they are designed. I wish, that this mean Testimony of my Duty and Affection, may be accepted. And that my Superiors would from hence conclude, that I am no bad Husband of my Time.

The *unchangeable Essence*, who moves all Things, yet is moved of none; who sets all the *Springs* and *Wheels* of *Nature* a-going, yet remains himself in *eternal Rest*; beholding all Things past, present, and to come, with one undivided Glance; grant that I may be approved of *Heaven*, while I obey the *Mus-ti*, and his *Vicar* on *Earth*.

If thou favourest the Cause of the *Merchant* who brings thee this Letter, thou shalt do well. He will inform thee of his Affairs. *God* increase thy Felicity.

Paris, 22d of the 10th Moon,
of the Year 1644.

L E T T E R XXII.

To Hali Omri Bassa.

THOU that art exalted from a *Page* to one of the highest Dignities in the *Empire*, and possessest an eminent Share of the *Sultan's* Favour, wilt not be displeased if *Mahmut*, whom thou hast formerly honour'd with thy Friendship, puts thee in Mind of some Qualifications that are requisite in a Favourite. I know thy Abilities are great, yet he that walks on Pinacles, will not refuse the Assistance of any kind Hand that offers it, nor tax a Man with Presumption, for endeavouring to preserve him from a Fall.

It

It will not be sufficient, that thou art very zealous to serve the *Sultan*, to aggrandize his Honour, and prop the imperial Dignity: Nor, that thou art extremely accurate in managing the Affairs committed to thy Charge: That thou art assiduous and extraordinary careful; not addicted to Recreations and Pleasure: That thou art rigorously just, deaf to Flattery, and inexorable to Bribes; but in all Things solicitous for thy Sovereign's Interest and Greatness, without any other Byas, save that of untainted Loyalty. (All these, I must confess, are great Virtues in a Statesman and a Favourite; yet, they may become Vices, by their Excess as well as their Defect, and he that steers not his Course in the *Golden Mean*, may soon precipitate himself into Ruin.) But it is also necessary for thee, to have an Eye to the Satisfaction of the Subject, as well as to the Prince's Prerogative. It will not be safe to immolate the People's Interests and Liberties, to the Humours and Caprices of their Sovereign. Neither will he thank or reward thee, for such a dangerous piece of Zeal. Nay, should he himself command thee to do any Thing which would intrench on their Rights and Privileges, thou oughtest rather to shew thy Fidelity, in humbly remonstrating to him the ill Consequences of such a Proceeding, than by a blind Obedience to betray both him and thy self to the publick *Odium*. On thee to be sure it will fasten, however thy Master may escape; and thou must fall a Victim to appease the incens'd Multitude, and save him harmless.

This was the Case of the Duke *d'Olivarez*, the late Minister and Favourite of the King of *Spain*. He was endued with all the forementioned Virtues requisite in a Statesman; but his immense Zeal to advance the King's Prerogative, betrayed him to such Measures of Oppression and Tyranny, as were the Occasion of his Ruin.

The

LETTER XXIII.

To Dgnet Oglou.

IT is, thou knowest, a considerable Time since I was Love-smitten with the *beautiful Doria*, who was fair as an Angel, and discreet above any mortal Creature. It's hard to say whether the Beauty of her Mind or that of her Body, struck deepest Impressions on my Soul. How long were the Nights and how short my Slumbers, and what a general Distraction of Thoughts was I in; I could not abide my Chamber, and when I went out, no other Place could please me. I knew not what I said or thought, whether I dream'd or was really awake, stood or sat, went backwards or forwards, all Postures and Places being alike, seeing none of them could afford me the Relief I sought after.

I imagined no less, but that I must thus languish on; yet I find, that Time and Absence have, at length, made Way for Reason. Marvel not, dear *Oglou*, I have suffered these Transports. Our Passions are not in our Power, we cannot love and hate when and whom we please. There is a Conformity of Blood, wherein the Stars, they say, work Wonders. 'Tis true, no Man can love and be wise at the same Time; but prithee tell me, did'st ever know any wise Man, who was not one Time or other in Love? Remember thine own Passion for the same Object, which will make thee the easier to excuse mine. I'll tell thee a Story, which I have somewhere read; which, if it does not palliate, yet will not aggravate my Weakness.

A certain Country-man having lost his *Ass*, came to the *Muezin*, or *Cryer*, desiring him to give Notice at the Door of one of their *Mosques*. Which he did

did for three several *Festivals*. But no News being heard of the Animal, the Owner urged the *Muezin* to continue his former *Proclamations*, with the Reward of a fat Pig to the Finder. The *Muezin* being an Arch-Wag, and tired with the Fellow's Importunity, one Day when the Ceremonies of their *superstitious* Worship was ended, and People flock'd amain out of the *Mosque*, he made this following *Proclamation*: *If there be any Man here amongst you, who will come forth, and solemnly profess, he never was in Love, he shall have a fat Pig.*

An ungainly loobily Fellow, who was leaning listning on his Staff, bawl'd out, *That he could safely take his Oath, he was the Person who had never been in Love.* Whereupon the *Muezin* taking him by the Sleeve, presents him to the Country-man, saying, *Mere Friend, I have found your Ass, the Pig is mine.*

Rejoice with me for the Recovery of my Liberty, and believe an experienced Man, when he tells thee, that a Man's Love to his Friend, tho' it be not so violent and strong as that to his Mistress, yet is more solid and lasting.

Paris, 12th of the 11th Moon,
of the Year 1644.

L E T T E R XXIV.

To the invincible Vizir Azem, at the Port.

Since thou, who art the Centre and Source of all Dignity, hast drawn back one Ray of Honour into thy self, whose Emanation before made some of thy Slaves illustrious, with the Title and Power of *Captain Bassa*: Since thou thy self, I say, who art always *Generalissimo* by Land, vouchsafest
also

also at this Juncture to become *Bassa* of the Sea; I wish that both Elements may prove propitious to thee, and *Fate* crown thy Arms with the Height of Success. May the *King* of the *Waters* proclaim a *Nesraum* where-ever thou sailest, and may the *Winds* pay Homage to the Banner of the *Ottoman Empire*. In a word, may yielding Waves and timely Gales convey thee safe and prosperous to *Venice*, and may *Fortune* always attend that Courage, which never forsook thee when thy Master's Honour lay at Stake.

The *Empire* of the *Osman*s is highly obliged to *Providence*, for such a valiant and experienced Leader of their Armies. There is need of the Resolution of *Alexander the Great* to encounter with all the formidable Difficulties and Hazards of this War. Thou art not marching against the soft and effeminate *Persians*, Men drown'd in the luxurious Debaucheries of *Asia*, and enervated by continual Voluptuousness: But thou must combat with the fierce *Rascians*, hardy *Servians*, the valiant Inhabitants of *Dalmatia* and *Istria*, Men inur'd to Toils and Fatigues, and steeled in Blood and Slaughter. I tell thee, there is no *State* in the World that takes more Care, to breed her Subjects up in all the Discipline of War, than this *Republick*. Thou hast heard of the famous *Arsenal* of *Venice*; wilt thou believe what *Adonai* the *Jew* has told me, concerning that Nursery of War? He is newly come from thence, and says, That this *Arsenal* alone is half a League in Circuit; that there is but one Gate and Chanel into it, by which their Vessels pass in and out: That in this Place, as in a Seminary, are bred up an infinite Number of Slaves, who are a little Commonwealth by themselves. Some of these are employ'd all the Year round, in making Gallies, Galeasses, Pinnaces, Brigantines, and other Shipping, with all Materials belonging to them, as Masts, Oars, &c. Others make Bullets, Chains, Anchors, Cannon,

Cannon, and all kinds of Artillery. A third Sort are busied in making Ropes, Sails, Shrouds, and such like *Naval Implements*.

He says moreover, that in this Magazine are contained 40000 Pistols; 200000 Daggers; 60000 Partizans; Javelins 100000; Crois-Bows 30000; Long-Bows 50000; with 500000 Swords, Musquets 200000; 1000 Cannon; as many Sakers; 500 Culverins. All these are preserved as a Treasury of War, besides infinite Quantities of all Manner of Weapons and Amunitions, which are daily carried from hence to furnish their Ships by Sea, and their Armies and Forts by Land. Thou wilt conclude from hence, That this is a wise and martial Nation, and that the Conquest of *Venice* will cost much Sweat and Blood.

Wilt thou hear what this *Jew* says of their publick Buildings, which are all made of the best Marble? He counts sixty six Parish-Churches; fifty two Monasteries; twenty six Nunneries; eighteen Chapels; seventeen Hospitals; and six Schools. He numbers fifty six Courts of Justice; ten Gates of Bräis, four hundred and fifty Stone Bridges; eighty thousand Boats; which cannot be served with less than double that Number of Watermen. The Inhabitants of this City are computed to be 800000. By all this, thou mayest comprehend the Greatness and Wealth of this *Republick*, and that it is no inglorious Enterprize to carry on a War against it.

These *Infidels* give publick Toleration to *Harlots*; which is practised not only in this City, but all over *Italy*, and brings a vast Revenue into the Treasury. The *Whores Pence* of *Venice* is said to amount Yearly to 100000 *Zechins*.

The Multitude of *Jews* also does mightily enrich that City, who have no less than nine *Synagogues* there. They are Masters of infinite Wealth, and engross

engross the greatest Part of the *Levantine* Traffick, whereby *Venice* is become superlatively wealthy, and has acquired the Epithet of *Rich*. This is grown a Fashion in *Italy*; That every City has its peculiar Title, as *Rome* the *Holy*, *Padua* the *Learned*, *Milan* the *Great*, *Naples* the *Proud*, and *Venice* the *Rich*.

One Thing extremely pleases me, and had it not a Shew of *Idolatry*, I could not but applaud it, as an Argument of the Generosity of this *State*. *Adonai* tells me, That there are no less than 165 Marble, and 23 Brazen Statues, erected by the Order and at the Charges of this *Republick*, in Honour of the like Number of valiant Soldiers, who have merited well of the Publick. This is an efficacious Encouragement to others, a Spur to Virtue, the Cherisher of martial Ardour: And *Venice* herein seems to imitate the Gratitude of *ancient Rome*, which never spared any Cost to honour her *Heroes*, and render their Memory *immortal*.

God grant thee Victory over these *Infidels*, that at thy Return, laden with the *Venetian* Spoils, thou may'st rejoice in the Royal Caresses and Favour of our glorious *Sultan*, and that not only *Constantinople*, but all the *Ottoman Empire*, may celebrate Triumphs for the Success of thy Arms.

Paris, 21st of the 11th Moon,
of the Year 1644.

LETTER

LETTER XXV.

To Dgnet Oglou.

IT appears by thy melancholy Letter thou hast not forgot the Loss thou formerly sustainedst by Fire, but still continuest to disturb thy self with dismal Apprehensions of spending thy Days in ignominious Poverty. I am afraid thou didst set thy Heart too much on thy Wealth, which makes thee so uneasie under thy Misfortune. Perhaps thy Money was thy Master, and God in removing it from thee, has made thee free, and thereby fitted thee for the *Contemplation of the Universe*.

Never fear Want; the same *Providence* which took Care of thee before thou camest into the World, will never be wanting to thee now thou art in it. It is but a little that we need, and it will not be long before it will be impossible for us to want any Thing. Poverty never meets the thinking and industrious. And a Man may satisfy *Nature*, without the least Obligation to *Fortune*; who, when she seems most angry with us, scarce ever denies us Necessaries. The Belly indeed is a troublesome Creditor, yet is quieted with a little. *Seneca* tells us, That *Epicurus* confined himself to a narrower Allowance, than that of the severest Prisons, to the most heinous Offender; and found himself at Ease too in a stricter Diet, than any Man in the worst Condition needs to fear. But the Misery of it is, we are governed in all Things by Opinion, and every thing is to us as we think it to be.

The same great Man tells us, of one *Apicius*, who poison'd himself, for fear of starving, when he had two hundred and fifty *piasters* in his Coffers. And, another more modern *Philosopher* relates, That

M

a rich

a rich Man, an Acquaintance of his, falling mad, snatcht up a Straw, and complained he must perish with Hunger, for he saw there was no Grain in the empty Husks.

It is said of the Emperor *Galba*, That he was wont to weep, when he saw his Table better covered them ordinary. And, I have read of a certain *Christian Mufti*, who was so wretchedly covetous, that he would steal privately into the great *Mosque of Rome*, and put out the Lamps there to save Charges.

But methinks, I hear thee murmuring me an Answer, that this was never thy Humour; and these Citations make little Impression on a Man, that has had his House and Goods burnt, and narrowly escaped in his own Person.

Shall I tell thee then, what happen'd lately in these Parts, which will perhaps, make thee more contented and thankful for thy Life, seeing what was these poor People's Lot, might have been thine?

Certain considerable Merchants coming to this Town, and lodging at an Inn, not far from my Quarters, the House being full of Guests, they were forced to be content with an upper Room; where, entertaining one another with pleasant Discourse, to pass away the Time till Supper, on a sudden the Kitchen was all in a Flame, unfortunately increased with combustible Matter lying near the Chimney. Some say there was a great Quantity of Oil and Gunpowder (an odd Store-House to lay such Commodities in.) However, the Fire appeared so suddenly and violently, that in a Moment all the Floor under them was seized with it.

These Gentlemen, who were two Stories high, in a Chamber towards the Street, as soon as they heard the Cry of Fire, began to make towards their Trunks and Portmanteaus, which were lock'd up in
a large

a large Coffer, the Key of which hung at their *Hofess's* Girdle. They were for going down to fetch it, but the Fire had in a Manner consum'd all beneath them. Whilst they were busied in trying to break open the Coffer, and to take out every Man his own, their Chamber became instantly so full of Smoak, as was like to choak them. They could neither save themselves by going up or down, the House being all over in a Flame. Moreover, their Neighbours seeing their own Houses in Danger, were so concerned for themselves, that they had no time to pity others. So that few People attempted to succour these poor *Gentlemen*, who on their side, endeavoured with great Pieces of Wood, to force a Passage; but the Walls and Windows were too strong to give Way to their Efforts, being secur'd with thick Iron Bars, fastened to the Stones. In this lamentable Condition, having this inexorable Flame before their Eyes, which had already seized on the Chamber, tearing the Hair of their Heads, and stamping on the Ground, they sent forth such dreadful Shrieks, as moved all that heard them to extream Compassion.

They threw their Gold and Silver into the Streets in vain, crying for Help; the Fire being so increas'd, that before the People could bring Ladders and other Instruments to break a Way into the Chamber, these poor Wretches miserably perished in the Flames.

Thank *God* thou hast still thy Life and Senses. Turn these last the right Way, and thou wilt find thou hast lost nothing.

Paris, 21st of the 11th Moon,
of the Year 1644.

L E T T E R XXVI.

*To the Reis Effendi, Principal Secretary
of the Ottoman Empire.*

THE *Spaniards* are the proudest People in the World. They strut like Cranes as they go along the Streets, and walk by Rules of *Geometry*. Here are many of them in this City, since the Revolt of *Catalonia* and *Roussillon*. The *French* accuse them of Uncomplaisance and ill Manners, in that they will not change their Habit or Gait, in a Country so averse from Formality.

They are extremely addicted to *Rhodomontado's*; as thou wilt easily guess by this which follows: *Lewis XIII.* asking a *Spanish* Officer, who was a Prisoner of War, Why the Kings of *Spain* went not in Person to the Wars, as the Kings of *France*: He answer'd, *If the King, my Master, should lead his own Army into the Field, the whole Earth would tremble under him.*

Another being ask'd; Why the *Spanish* King in his Style, boasted, *That the Sun was his Helmet*, replyed, *Because that Luminary never sets on all my Master's Territories.* But the *Frenchman* wittily retorted; *He will neither set nor rise on any of your Master's Dominions e'er long; if the Great Lewis goes on with his Conquests.*

Indeed, to pass from *Jest* to *Earnest*, this Victorious King continually pares away some Part or other of the *Spanish* Monarchy. I have acquainted the *Ministers* of the *Divan*, with the most important Passages of this War, except the taking of *Graveling*, which I did not then think so considerable a Place, as I am since informed it is. 'Tis a Sea-Town, lying on the Northern Shore of *France*, and commanding

commanding the *Narrow Seas*, between the *Continent* and *England*. Some say, that it is one of the strongest Towns in *Europe*. The *French King*, by the Conquest of this Place, is in a Condition to give the Law by Sea to all the *Northern Nations*.

The *Great God* who protects the *Ottoman Empire*, set Limits to the Conquests of this *Christian King*, and so continue the Wars of these *Infidel Princes*, that neither any one of them may be in a Condition, nor all of them together be agreed, to make Head against the Arms of our *Invincible Sultan*.

Paris, 3d of the 12th Moon,
of the Year 1644.

L E T T E R. XXVII.

To Dicheu Hussein Bassa.

THOU hast already in the *Divan*, heard of the present Convulsions of the *English State*. I communicated to the *Vizir Azem*, what Intelligences I had received of the *Troubles* of that *Kingdom*. Besides, the *Imperial City* is full of Strangers of all Nations, who maintain Correspondences with these several respective Countries: Whence it comes to pass, That whatsoever is done in the most remote Corners of the Earth, is soon known to the *Ministers* of the *Sublime Port*, which is the *Sanctuary* of the *whole World*. But I shall gratifie thee, in unveiling the Interior of those Events, which have made such a Noise. Thou art naturally curious in thy Researches; and I shall present thee with some additional Remarks, which I have made on the *English Affairs*, since I wrote to the *Supreme Minister* on that Subject.

I acquainted him, that the late Cardinal *Richieu* had a Hand in embroiling that Island, as he had in exciting the *Tumults* of *Catalonia*, and promoting the *Revolution* of *Portugal*. The part which he acted was by Proxy. He had his Agents there, to blow up into a Flame, the Sparks which lay smothering in the Breasts of that discontented People. Those of the *Latin Church* reflect on it as a Judgment on the *English Nation*, that they have never been free from Conspiracies, Seditions and Rebellions, since the Time they shook off their Obedience to the *Roman Musti*; which was in the Days of King *Henry VIII.* As if that Revolt in Point of Religion had been the Source of all the following Tumults and Disorders in the State. 'Tis certain, Religion has great Influence on Mens Morals, and where a Liberty of Innovating is once allow'd, it makes continued Progressions. Some *French Antiquaries* say, That the *English* embrac'd the *Roman* Communion for the Space of seven hundred Years; and, that during so long a Time, they never had any *Civil Wars*, but such as were made on the Account of Succession to the *Crown*. But, that after they had chang'd their *Faith*, they were always restless, still hatching some Alteration in the Government. I know not how far these Observations are justifiable, Men being generally partial to their own Cause. But, the present Stirs in that Island, seem to owe their Increase, if not their Birth, to the Latitude which the Subjects take in Matters of *Conscience*. Whilst every Man carves out to himself such a Religion as best pleases him; without being accountable to the State, or paying any *Tribute*, as is the Practice of the *Ottoman Empire*: Hence it is few Men's Ambition to conform to the Religion of the Prince; but, every *Self* endeavours to persuade both Prince and People to subscribe to their Sentiments; and the most potent

tent Party threatens all the rest with the ill Consequences of War, in Case their *Tenets* be not establish'd. Among all the *Religions* which divide the Inhabitants of that *Island*, there is none for which they have so general an Aversion, as that which they call the *Roman Catholick*, though it were once the *Establish'd Religion* of the Country. This is now become the publick Eye-fore; and the rest of the *Sects*, though they are at immortal Difference with each other, yet all join Heart and Hand to oppose this common Bugbear. The *French* say, That the *Protestants* are like the *English Mastiffs*, two of which I remember were presented to *Sultan Amurath*, by the *French Ambassador*, with this Character of them; *That though when they quarrell'd they will fight with each other to Death, yet should a Bear be let loose upon them, in the midst and heat of their Fury, they would soon become Friends, and turn the Battel upon their Savage Enemy.* Such, they say, is the Humour of the *English Sectaries*; and the *Faction* have improv'd it so far, as to fasten the *Odium* of the *Vulgar* on the King himself, by suggesting, That he designs to introduce the *Roman Religion* into that Country; whereas, according to the Relation of Travellers and knowing Men, he is a zealous *Protestant*. This is the Pretence of taking up Arms against him: An Artifice, by which *Rebellion* is generally usher'd in; whilst the Defence of *Religion* is made a Cloak for *Sacrilege* and *Treason*.

The *Infidels* have found out a Way to divide a Man from himself, by *Metaphysical Niceties*, a Science wherein the *True Believers* are happily ignorant. They are actually in Arms against their *Soeverign*, yet they declare they fight for him: Maintaining their *Rebellion* by this *Sophistry*, *That they fight against his Natural Person, to defend his Political*; as if they could separate one from the other.

Some thinking Men say, 'tis well if they do not divorce his *Soul* from his *Body* by the Help of these juggling Distinctions.

His *Viceroy* in *Ireland* has already lost his Head, for no other Crime, But his Loyalty to his Master; who is blam'd for giving Consent to the Execution of so faithful a *Minister*. Yet the Curious pretend to trace the Footsteps of *Justice* in this Man's Destiny, since he fell a Sacrifice to the same *Democratick Principles*, whereof he had formerly been a zealous Patron, having been observed to be once a great Opposer of the Royal *Prerogative*. If this be true, it seems as if *Nemesis* her self had brought him to his Punishment.

Thou wilt wonder at the Presumption of these People, in divesting the King of the *Military Power* by Sea and Land, and assuming it themselves. Especially when thou considerest, that this is the *Essential Prerogative of Sovereignty*, without which it is but an *Empty Title*.

Our invincible *Sultans* are possessed of such an uncontrollable Authority as cannot be transferr'd to any *Subject*, or to all the *Subjects* of so vast an *Empire* put together; but is only communicated at the *Imperial Pleasure*, as Rays from the Sun, whose Emanations, though they are immense and infinite; yet do they not in the least diminish or weaken that immortal Fountain of Light. But the *English* have not that Veneration for their *Prince*, as is found in the *Mussulmans*: They esteem him but the *Trustee* of the *Commonwealth*, the Creature of the Populace, having imbib'd the *Principles* of *Aristotle*, *Cato*, and other *Democratick Philosophers*; who teach, That the *Sovereign Power* is originally in the *People*, and but transmitted from *them* to the *Prince*, by way of *Deputation* and *Credence*. My Letter to the *Prime Vizir* will inform thee what the *English Parliament* is. At this Time, as I am inform'd, it consists

consists for the most Part of Men of this Stamp; yet they do not openly profess these *Antimonarchick* Tenets; but, under the Masks of *Loyalty*, amuse the credulous Multitude with specious Pretences, Of *making the King the most Glorious Monarch, and his Subjects the happiest People in the World.* But 'tis thought he will rather confide in his *Arms*, the *Justice* of his *Cause*, and the *Protection* of God, than suffer himself to be any longer cajoll'd by their false *Rhetorick*.

He has given them Battel once, wherein they say, the Victory was in an even Balance, and neither Side could claim it.

The *Rebels* have put to Death the *English* *Musli*, whom they call the *Archbishop*. They struck off his Head with an Axe, in the open Street, on the 10th Day of the first Moon of the Year 1643.

Before I conclude this Letter, I shall relate to thee a Passage, which happen'd in this King's Infancy, worthy of Remark: In former Ages, there were a Sort of *Philosophers* or *Prophets* in *England*, whom they call'd *Druids* and *Bards*. These instructed the People in the *Belief* of a *God*, the *Immortality* of the *Soul*, and other *Principles* of *Natural* Religion. They foretold things to come; and had acquir'd so great a Reputation, that the Kings of that Country would undertake no Affair of Moment, 'till they had first consulted these *Oracles*. 'Tis said, there are yet living some of that *Prophetick* Race in the Mountains of *Scotland*. One of which, a Man of great Sanctity and Wisdom, being a hundred and twenty Years old, came to visit this King's Father; at which Time he saw this King, being then an Infant in his Nurse's Arms, whilst his Elder Brother and Heir of the *Crown* stood by. The old Man, after his Compliments to the Father, takes the Infant Prince in his Arms, and bestows his Benediction on it in these Terms,

Hail, Royal Babe, Heir of two Crowns; thou shalt reign a long Time happily; but in the End, a Flower-de-Luce shall be thy Bane. The Nobles that were present, thinking that the Extremity of Age had bereav'd him of his Reason, were ready to thrust him away; offering to take the Child from him, and telling him, *That he mistook; for this was not the Heir of the Crown, but his Brother who stood by.* But he, with a composed Look and an assured Carriage, made Answer, *That what he spoke was Truth; adding withal, That the Elder Brother should die before his Father; and that this should live to inherit the Kingdoms of Scotland and England.* The Event has made good some Part of his Prophecy; for his elder Brother died at twelve Years of Age, and he at this Day possesses those two Kingdoms; but how the Flower-de luce shall be his Bane, Time must evince. It is thought, That by it is meant the French King; because that is the Arms of the Royal Blood of France. It is hard to determine of future Events, yet there are some, who observing the Influence which this Court has had on the English Commotions, and how far Cardinal Richlien had engaged King Lewis XIII. in Revenging the Affronts which were given to his Sister the Queen of England by that inhospitable Nation, make no Difficulty of Interpreting this Prophecy; but conclude, That the unfortunate King of England will at length fall a Victim to the French Resentments, though his own Subjects be instrumental to his Ruin.

I will continue my Intelligence of the English Affairs as I receive them. In the mean while, I pray the Great God to protect the Mussulman Empire from Sedition and Treason, and keep the Subjects of Sultan Ibrahim in their due Obedience.

Paris, 15th of the 12th Moon,
of the Year 1644.

L E T T E R

LETTER XXVIII.

To Bajazet Ali Hogia, Preacher to the
Seraglio.

HERE are to be met with in these *Western Parts*, infinite Numbers of People, who not only despise and vilify our *Law*, but *their own*, and openly scoff at all *Religions* in the World. These are known by the Name of *Libertines* or *Atheists*, which is to say, People that profess themselves Enemies to the Belief of a *God*. A lewd and unthinking Herd of Animals, who dare not be alone, lest they should come to the Remembrance of themselves, and be wiser.

These People are, in some sort, like *Ninus*, that great *Assyrian Monarch*, who vaunted, he never saw the Stars, nor desired it; worshipped neither Sun nor Moon, never spoke to his People, nor took any Account of them, but was valiant in Eating and Drinking.

He was said to have this Inscription on his Tomb.

I WAS FORMERLY NINUS, THE GREAT LORD OF THE WORLD, AND LIVED AS THOU DOST, BUT AM NOW NOTHING BUT DUST. ALL THE MEAT I HAVE EATEN, ALL THE HANDSOME WOMEN I HAVE ENJOY'D, ALL THE WORSHIP THAT WAS PAID ME, AND ALL THE RICHES I WAS POSSESS'D OF, HAVE FAIL'D ME; AND WHEN I SET FORWARD FROM THIS WORLD INTO THE INVISIBLE STATE, I HAD NEITHER GOLD, NOR HORSE, NOR CHARIOT. I AM NOW, I SAY, BUT THE DUST THOU TREADEST ON.

Such

Such another was *Sardanapalus*, one of the Successors of *Ninus* in that *Monarchy*, and in the Corruption of his Manners. An effeminate Prince, a Slave to his Lusts, and not worthy of an *Imperial Crown*. It was not to his Virtue or Courage that *Nineveh* was obliged, for sustaining a Siege of eight and twenty *Moons*, but to the impregnable Strength of her own Walls. For, so soon as he was told, That the *Oracle* was fulfill'd, and that the River *Euphrates* was join'd in League with his Enemies, and had by an unusual Flood, broke down a considerable Part of the Walls in which he trusted; all his Bravery vanish'd; he shewed he was a Coward, and kill'd himself for fear of Death. Yet such was the fordid Impotence of his Spirit, that even in this Way he durst not die alone, but taking his Concubines and nearest Attendants, with all his Gold and Jewels, he forced them to accompany him into the Hollow of a Funeral Pile, which he fired with his own Hands, and burnt his Servants with himself. I do not esteem it an Effect of Courage, to make Death a Sanctuary from the inevitable Miseries of a hated Life. But, to be either willing to die, in the Height of Human Enjoyments, or to be resolved to live and outbrave these very Calamities, which would tempt any Man to die, is the peculiar Mark of an Heroick Resolution.

However, thus died *Sardanapalus*, having desired that a *Monument* might be erected to his Memory, with this Inscription;

**SARDANAPALUS LIV'D MUCH IN A LITTLE
TIME, HAVING ALWAYS GRATIFIED HIS
SENSES; HE BUILT TWO CITIES, ANCHI-
ALA AND TARSUS, IN ONE DAY; PER-
FORMED THE TASK OF MANY YEARS, IN
FOUR**

FOUR AND TWENTY HOURS, ADVISES THEE, READER, TO IMITATE HIS EXAMPLE; EAT, DRINK, AND ENJOY THYSELF; FOR AFTER DEATH, THERE IS NEITHER PLEASURE NOR PAIN.

These were but *Pigmies* in *Atheism*, in Comparison of others. *Dionysius*, the *Sicilian Monarch*, was a *Giant* in *Infidelity*. He not only committed *Sacrilege*, but made it his *Pastime*. He droll'd upon the *Gods*, while he robb'd their *Temples*; into which he never enter'd without a *Jest*, nor departed from their *Altars* without a *Satire*. He put a *Woollen Garment* on the *Image* of *Jupiter Olympus*, instead of the *Golden Robe* with which *King Hiero* had cloath'd it; and excus'd the *Sacrilege*, by saying, *Exchange was no Robbery*, and, *That he consulted the Ease and Health of the God, both for Summer and Winter*. He play'd the *Barber* to the *Statue* of *Æsculapius*, and shav'd off his *Golden Beard*; saying, *That since Apollo his Father was beardless, it was but good Manners for the Son to be so too*. When he came into a rich *Temple* in *Syracusa*, and saw in the *Hands* of *Mars* a *Sword*, whose *Hilt* was thick set with *Diamonds*, *Emeralds* and *Rubies*, he made a mock *Obeysance*, and took the *Sword* from the extended *Arm* of the *Image*, saying, *The God of War presented him with that Sword, as an Earnest of his future Victories, and he should be very ungrateful and impious, not to accept the Gift of the Deity*. It was a nasty *Affront* which *Nero* put upon the *Syrian Goddess*, when he caused his *Excrements* to be thrown in her *Face*.

These were *Royal Atheists*, and no *Body* durst controul their impious *Pranks*. The *Libertines* now-a-days are more modest and politick. They dare not violate *Temples*, nor prophane the *Altars* of the *Christians* openly, but secretly they undermine
all

all Religion, and dispute People out of their Faith.

Some of these *Atheists* maintain the World to be eternal. Others hold, that it came by a fortuitous Concourse of Atoms; which after an eternal Dance in an infinite Space, at last jumbled together into that exquisite Order we now behold and contemplate. They profess themselves *Disciples* of *Epicurus*, yet wilfully corrupt the *Doctrines* of that virtuous *Philosopher*, who though he taught, that the *Supreme Felicity* of Man consisted in *Pleasure*, yet never meant that of the *Body*, but the purer Joys and Tranquility of the *Mind*, arising from a Life led according to *Reason*: Whereas, these modern *Epicureans* place their highest Contentment in the Satisfaction of their sensual Appetites. A jolly Crew, who number their Days by Debaucheries, and reckon that Hour mispent, wherein they have not drawn some Line of Voluptuousness. And, as if they had consecrated themselves to *Bacchus* and *Venus*, Women and Wine divide the most important Actions of their whole Lives.

They are professed Enemies to the *Doctrine* of the *Resurrection*, of good and evil *Spirits*, of the *Day of Judgment*, of *Heaven* and *Hell*. They esteem *Religion* only as an Invention of *Politicians* to reduce the World under some Form of Government; and spare not to call *Moses* and *Jesus* the Son of *Mary*, *Impostors*, as well as *Mahomet* our *holy Lawgiver*. They laugh at *Miracles*, and ridicule *Prophecies*; and you had as good talk to them of a *Man* in the *Moon*, as of an *Apparition* from the *Dead*.

These Sort of *Libertines* are not only to be found in the *Court of France*, but in general all over *Europe*. The *Contagion* is *epidemick*, the *Infection* has spread it self through *Clergy* and *Laity*, *Nobles* and *Vulgar*; insomuch, as he passes for a *Man* of no Wit, who has not a Spice of *Atheism*.

This

This will not seem strange when thou shalt know, that even among their *Mufti's* themselves, these have been some *Lucians*, who esteem'd *Religion* but an *Old Wife's Tale*, and us'd the most important *Articles* of their *Faith*, but as Instruments of Ambition and Avarice, to aggrandize themselves and fill their Coffers. *Leo X.* a famous *Roman Pontiff*, will be recorded to all Posterity, for that *Sarcasm* of his on *Jesus*, the *Messias* of the *Christians*; *How much are we enriched by this Fable of Christ?* Indeed, if we reflect well on the *Maxims* and *Practices* of that Court, it will not be hard to conclude, That *Gold* is the *Great God* of the *Romans*, and the *Ultimate Object* of their *Adoration*, since that alone can open or shut *Heaven* and *Hell*; no *Piety* or *Virtue*, no *Prayers* or *Tears*, *Alms* or *Penances* being available, unless made so by the meritorious Adjunct of this powerful Metal. Neither need the most enormous Sinners despair of Pardon, if they have but *Pluto* for their *Proffor*, and *Gold* for their *Apology*; there being certain *Rates* set upon all *Sins*, which if paid, those of the deepest *Dye* are as readily absolv'd, as the smallest *Peccadillo's*.

This spiritual Merchandise of Souls in the *Supreme Court* of *Christendom*, has in no small Degree contributed to the *Atheism* of the Age; while Religion is thereby render'd cheap and vile, a mere Artifice of Government, a Stratagem of the *Priesthood*, to keep Fools in Awe and Subjection. And therefore, such as have a better Opinion of themselves, and would be thought Men of Sense, take Occasion to carp at the very fundamental Principles of all Religion, and to dispute against the *Being* of a *God*. Rather than tamely couch under the Luggage of manifest Impositions, they, like wild Colts, throw off the Yoke even of natural Religion and common Morality: And, because they have too much *Sense* to be abus'd with *Religious Umbrages*,
and

256 *LETTERS Writ by* Vol. II.

and too little *Faith* to swallow all the *Pious Frauds* of the *Church* for undoubted *Oracles of Heaven*, they will have no *Faith* at all, nor give any Credit to the Dictates of correct Reason; but, turning *Scepticks* in all Things, are stedfast to nothing but the Satisfaction of their Lusts; looking upon it as ill Husbandry of the present Time, to squander away the least Moment on the Thoughts of a future Life.

But thou *Venerable Hogia*, who hast been present at the *Mysteries* of the holy *Sepulchre*, and kiss'd the Floor of *Abraham's Oratory*, art happy in the Possession of a blameless *Faith*. Thou hast renounced the vain Pleasures of Sense; and thy Life is one continued *Series* of Abstinence, Prayer, Fasting, Alms, and other good Works. Having been bless'd with frequent Visions of *Paradise*, and Anticipations of the *Immortal State*; pray that *Mahmut* may persevere in the *Faith* of a *Mussulman*, and the Integrity of a *Loyal Slave* to the *Grand Signior*.

Paris, 20th of the 12th Moon,
of the Year 1644.

L E T T E R XXIX.

To Egry Boinou, a *White Eunuch*.

I Cannot forget the Time, since thou and I sate together in the *Chiosc* at *Scutari*, and entertained each other with the Stories of the ancient *Greek Poets*. The Prospect which that Gallery afforded, renewed our Memory of several Nations Strife about the Birth-place of *Homer*; and from thence gave us Occasion to discourse and make Comparisons between Him and *Hesiod*, *Orpheus*,
and

and the rest of the celebrated *Poets, Philosophers,* and *Sages* of the *East*. I remember we pass'd by Degrees from one Subject to another, till at length we fell upon the *Translation* of their *Heroes*, and the *Genealogy* of their *Gods*. Thou wilt say I have a good Memory, should I now rehearse the *Series* of our Conversation on this Point. But, I will not be so troublesome for the Sake of Applause. Tho' I often think over thy Sentiments with infinite Delight, yet I will not repeat them here, lest I tempt thee to throw away my Letter before thou hast half read it. Only give me leave to put thee in mind, how thou didst then vindicate the *Infant* World, for placing those excellent Souls in *Heaven*, who had been illustrious Benefactors to Mankind on *Earth*; and, that though after Ages fell into the Crime of *Idolatry*, by giving divine Honours to the first Inventors of Arts and Sciences, and by sacrificing to the *Manes* of departed *Heroes*, yet it was thy Opinion, that those who first consecrated them to *Immortality*, and a Fame that should know no End, did but perform the Rights of Gratitude, execute the Dictates of innocent Nature, without ever dreaming of the Religious Ceremonies which their deluded Posterity superinduc'd.

To do thee Justice, this was a noble Thought, full of Humanity, and exactly squaring with unbiass'd Reason; and I must confess, I owe the frequent Cure of my Melancholy to the Force of this generous Sentiment.

The *Christians*, especially here in the *West*, out-go the *Jews* in the superstitious Narrowness of their Principles; and, as the latter confined Salvation to the Lineage of *Jacob*, so the former restrain it to the *Latin Church*. I have often convers'd with some of their Learned *Dervizes*, on the Theme of the *Pagans* Salvation, but can by no Arguments beat them off from their inveterate Prejudice.

They

They will not allow so much as one of the *Heatbens* to be saved, and but a hundred and forty four thousand of the *Jews*, accounting twelve thousand of every Tribe. This is the severe Arithmetick of the *Western Religion*, whose Professors thereby render themselves greater *Infidels* than those they damn. 'Tis to be hoped, there is a larger Calcule with God for the Number of the *Blessed*, or else one would think, *Hell* would be too populous, and the *Devil* would be forced to make frequent Decimations, and send Colonies abroad, to make Room for the ever fresh Glut of his new Guests.

For my Part, who was Educated in the impartial Rudiments of Truth, in the serene Principles of the *Mahometan Faith*, I believe, that there are some saved of all Religions; and that at the *Day of Judgment*, there shall be erected a *Fourth Banner* for such to resort to, who never heard of *Moses*, *Jesus*, or *Mahmut*. Assuredly, there is no Malice in the *Omnipotent*, and he will not damn Men for their involuntary Ignorance of his *Revealed Laws*, provided they live up to the genuine Dictates of *Nature* and *Reason*, which are the truest Standards of Virtue and positive Religion.

The *Christians* have a *Heaven* for their *Saints*, and a *Hell* for *Sinners*; in this they agree with the *Mussulmans*. They have a *Limbo* for *Infants* that die unbaptized; and, another for the virtuous *Israelites*, who lived before the *Messias*. Their Charity had been compleat, had they provided a *Third*, for just and virtuous Men of all Religions; whom it is too hard to damn on the Score of what they know not, so long as they unblameably practise whatsoever Good they know. The *Chapter of Prisons* in the *Alcoran*, seems to contain a more equal Distribution of Justice, when it assigns a *Middle-Place*, between *Paradise* and *Hell*, to those who have

have led an indifferent Life, equally chequered with Virtue and Vice. They there shall behold the *Jays* of the *Blessed*, and the *Torments* of the *Damned*; yet shall neither taste of the one, nor feel the other; but pass their Time in a tedious Neutrality between the *Height* of *Bliss*, and the *Depth* of *Misery*.

But what *Mussulman* will question the Salvation of the *Gentiles*, when the *Book* of *Glory* it self tells us, That *Alexander the Great* was an *holy Prophet*; and yet we know, he neither was of the Seed of *Abraham*, nor was he so much as circumcised.

My Converse with the learned *Dervises* in this City, has taught me some of their *School Distinctions*; among which, they use a pretty one in the Damnation of unbaptized Infants; teaching, That such are damned to the *Pain of Loss*, but not to the *Pain of Sense*. I am apt to think, this Distinction may very well be adapted to the Case of many Men, who as their Virtues are not of that heroic Stamp, as to carry them directly to *Paradise*; so neither are their Vices of so black a Tincture, as to sink them immediately to *Hell*. I believe there are proportionate Rewards and Punishments for all Sorts and Degrees of Virtue and Vice; and that the Souls of the departed are marshall'd and disposed in Receptacles agreeable to their proper Rank and Quality. And, if I can but get to *Virgil's* pleasant Greens and shady Woods, the fortunate Mansions of innocent and just Men, I will not envy the *Heroes*, nor desire to be canonized among the *Gods*. *Elyzium* and *Paradise* are much one to me: I seek not the Name, but the Nature of *Bliss*. Provided I may but gain a Place of Rest and Refreshment, and be admitted into agreeable Company, I will not complain, nor disturb the Peace of the *Blessed*, with an ambitious Quest of the highest Dignities in *Heaven*; as if a Man could not be
happy,

260 LETTERS *Writ by* Vol. II.

Happy, unless he be made a *Vizir* of the *Bench* above.

Let thou and I, dear *Egry*, live in such an exact Conformity of Manners here, that when we go hence, we may by the *Divine Numen*, be both disposed in the same Apartment and Society, carry our Friendship along with us to that other World; and let us make a Covenant, That whosoever dies first, shall soon appear to the Survivor, and give him a true Account of his State, if it be in the Power of the Dead to perform such Bargains.

In the mean Time I counsel thee to make much of this present Life; not by sordid Voluptuousness and Vice, from which I know thy natural Aversion; but by borrowing from each Element, an Occasion of improving thy Science and Virtue. This is the Way to be raised above the Elements, in which at present thou art a Sojourner; and to attain thy Native Skies, and Kindred Stars; where the Renown'd *Poets*, *Philosophers*, *Lawgivers*, and other virtuous Men, are gone before us, expect our Coming, and are ready to welcome us to the Rights of their happy Society. Adieu.

Paris, 13th of the 1st Moon,
of the Year 1645.

LETTER XXX.

To the *Selictar Aga*, or *Sword-Bearer*.

IT is apparent that the *States* of the World are void of Compassion, and that they are altogether actuated by a Principle of Interest.

Monsieur la Tuilliere, Ambassador from France to the King of Denmark, arrived at that Court with
specious

specious Pretexts of Mediation, promising to do his utmost to accommodate the Differences between the two Crowns of *Denmark* and *Swedeland*, with all possible Advantages to the former. But when the Business came to the Tryal, when he saw King *Christian* advancing into the Field against *Gustavus*, with an Army of near twenty thousand Men, which in all likelihood would have given the *Swedes* occasion to repent their rash and unjust Incurfions; he charmed the good natur'd old King, with such fair Promises, and subtle Insinuations, that he caused him to retreat at the Moment of giving Battel.

In the same Manner dealt *Galasso* with the King, who did but make a Show with his Forces, without doing any effectual Service. For, when he might have compelled the *Swedish General* either to fight or retire, he suffered him freely to pass through *Holstein*, and return into *Germany*.

The Curious and Inquisitive lay the Blame of this Treachery on *Cardinal Mazarini*, whose Pistoles, they say, had corrupted *Galasso*, and made him run counter to his Master's Instructions.

But, in my Opinion, this is an unjust Censure of the *Cardinal*, who was afterwards known to be instrumental in spurring on the *Hollanders* to compose these Quarrels: Which at last was accomplish'd by the dextrous Mediation of this great *Minister*.

I wish the Differences between our glorious *Sultan* and the *Venetians* were as well adjusted with Honour to the *Ottoman Empire*.

Paris, 1st of the 2d Moon,
of the Year 1645.

L E T T E R

L E T T E R XXXI.

*To the Reis Effendi, Principal Secretary
of State.*

THE Wars of *Germany* and *Swedeland* are the principal Subject of Discourse all over *Europe*; especially in this *Court*, which has a great Interest in the good Success of the *Swedish* Arms, the House of *Austria* being the most formidable Enemy that *France* has in the World.

General Torstenson marches about like another *Scanderbeg*, victorious where-ever he strikes. 'Twas to his own Ruin, that *Galasso* suffered him to pass quietly through *Holstein*; when, in Conjunction with the *Danish* Army, he was in a Condition to give him Battel, or compel him to retire.

No sooner was *Galasso* separated from the *Danes*, and encamped near *Magdeburgh*; but, *Torstenson* began to observe his Motions, and lay down not far from him, between whom there passed many Skirmishes, which very much lessen'd the *German Army*. Besides, they were extremely incommoded for want of Provisions; so, that at his Return to *Bohemia*, he could present the *Emperor* but with a few of his Men, and give but a shallow Account of the Loss of the rest.

In the mean Time, *Coningsmark* and *Papenheim*, two other *Swedish* Commanders, are not idle, having taken *Staden* and *Boxtebawdt*, with most of the other important Places in the *Archbishoprick* of *Bremen*.

Thus the *German Affairs* decline apace; and, the *Swedes*, who not long ago were obscure and scarce regarded, begin to make a considerable Figure in the World.

I shall send thee a constant Account of what is most remarkable. *God augment thy Felicity.*

Paris, 27th of the 2d Moon,
of the Year 1645.

L E T T E R XXXII.

To Berber Mustapha Aga.

THE bloody Battel of *Jankow* has unperch'd the *Imperial Eagle*, which can no longer endure the Smoke of *Swedish* Gunpowder.

The *German Court* is removed in a great Fright to *Prague* in *Bobemia*, there to curse the Avarice of the Soldiers, whose greedy Desire of the *Swedish* Prey, betray'd the *German Army* to the Swords of their Conquerors.

This Battel was fought on the sixth Day of the third Moon of this present Year. *Goetz*, one of the *Imperial Generals* was killed in the first Onset; which so inflamed *Baron John de Werdt*, that with four thousand Men, he brake into the *Left Wing* of the *Swedes*, putting them into an irrecoverable Disorder. The *Germans* seeing their Enemies retreat in much Confusion, fell to plundering the Baggage. *General Torsten* turning their Covetousness to his Advantage, lets them alone till they were all entangled and loaden with Booty; then suddenly falls upon them, and turned the Fortune of the Day to his own Side.

There were above three thousand of the *Imperialists* killed on the Spot, and four thousand taken Prisoners; among which, were the *Generals Hatsfeldt, Mercy, Broy, Zaradeskie*, and seven other principal Commanders.

By

By this fatal Stroke, the *Swedes* have opened to themselves a Passage into *Moravia, Austria, and Hungary*. So that in Time they may extend their Conquests even to the Confines of the *Ottoman Empire*.

I pray the *Great God* to continue the Wars between these *Infidel Nations*; that so, not attending to the general Interest of *Christianity*, but weakening each other, they may at length become a Prey to the *True Believers*.

Paris, 1st of the 3d Moon,
of the Year 1645.

L E T T E R XXXIII.

To Osman Adrooneth, an *Astrologer* at Scio.

I Know not whether it be an Effect of the Stars, or the Sport of *Spirits* that has happen'd here lately; whether it proceeds from *Heaven* or *Hell, Nature* or *Magick Art, Chance* or *Destiny*; the Marks it has left behind it are very Terrible, and the Astonishment is not yet off from the People's Hearts.

Three Days ago I was riding from *Paris* to Saint Germain en Lay, where the Court resides. When I was got about half Way on the Road, there arose a sudden Blast of Wind, which rushing vehemently among the Trees, made an uncouth Noise, and struck me with some Surprise and Horror: But, my Amazement was soon increased, when I perceived the Hedges and Trees that grow along the Road Side, torn up and carried away by an invisible Hand. I was afraid my Horse and I should have been taken up for Company; For this Whirlwind passed very near us, twisting in all that was in its Way; and

and, swiftly moving in a circular Figure, it grew to such a Bigness, by the continual Addition of Trees, Hedges, Stones, Earth, &c. that it seem'd like a flying Wood.

I tell thee, though I was not without some Apprehension of Danger, yet hitherto this was the pleasantest and most diverting Spectacle that ever I saw in my Life. Trees are a very grateful Object on the Earth, but they are much more so in the Air; and, especially at that Height and Distance, they affect the Eye with unspeakable Delight. I was ravish'd to see a moving Forest, almost as high as the Clouds. The pendulous Gardens of *Babylon* would have appear'd but a Trifle, in Comparison of this Noble Scene.

I followed it with my Eye as far as I could, 'till at length my Sight was intercepted by a thick Shower of Rain, which drove me into a House for Shelter. Where, before I came away, I was inform'd, that what I esteem'd so delightful, prov'd very Tragical to the neighbouring Villages. Falling down from that Height I left it at, and scattering its former Load, it fell violently into the Groves and Orchards, tearing up some Thousands of Trees by the Roots, and carrying them away like Chaff in the Air, throwing down many Hundreds of Houses, removing others from the Foundations, and doing the poor Husbandmen such irreparable Damages, as the like has not been known in the Memory of Man.

Common Humanity taught me to pity these *Infidels*; and the Natural Principle of Self Preservation, made me bless my self, That I had escap'd so imminent a Danger. But tell me, Thou who art conversant in the *Secrets of Nature*, who knowest the *Influences of the Stars*, and the *Hidden Forces of the Elements*, What is the Cause of these wild Fits and Convulsions of the Air? The Superstitious here say, The *Devils* ~~are~~ let loose at such a Time from their *Infernal Prisons*, to keep a *Carnaval*,
N
and

and play their wanton Pranks in open Light, there being no *Holidays* in *Hell*. Others believe *Magicians* are at Work; and, by the Force of Spells, raise Hurricanes and Storms. But the Learned say, That these are only the Effects of *Nature*, proceeding from *Meteors* and *Exhalations* in the Air. I, for my Part, never puzzle my self with a vain Search after that which cannot be demonstrated. If these *Hurricanes* be *Natural*, then 'tis certain, *Nature* does not discover her Power at all Times, nor in the constant *Series* of her Works; but has her Reserves, and Times of State, wherein she displays her self with greater Pageantry, to create Respect: Since the unthinking Part of Mankind, is sooner taken with such unusual Events as make a Noise, than with the ancient standing Miracles of the Creation, the silent and regular Motions, exquisite Order, and never ceasing Activity of the Sun, Moon and Stars. Thus, we are never sensible of the Heat that is within us, or the Circulation of our Blood, because we are always habituated to feel it from our *Embryo*.

I tell thee, Sage *Osmin*, if I have any Dread upon me, it is of *Earthquakes*; because they take from us all sure Footing. From Thunder, Lightning, and all the Storms in open Air, *Tiberius's* Remedy may secure us: Nay, the very Beasts will be our Guides to some safe Den or Cave; but, from an Earthquake there's no Retreat; that undermines and blows us up without any Warning, neither have we Time or Means to escape. This makes me always think, I walk upon a Cobweb; so thin and brittle is this outward Crust of Earth we tread on.

He that founded the Earth, and has admirably kneaded this *Globe* together with Water, grant us a Refuge in Time of Danger, and an *Eternal Sanctuary* in *Paradise*.

Paris, 1st of the 2d Moon,
of the Year 1645.

L E T T E R

L E T T E R XXXIV.

To the Kaimacham.

I Need not apologize for my long Silence. *Eliachim* assures me; he has acquainted *Nathan Ben Saddi* with the Occasion of it, by whom the News of my Imprisonment might be transmitted to the *Sublime Port*. When I was first seized upon, I had not the Liberty to send for *Eliachim*; or see any Body that I desired to speak with. But that honest Jew, soon heard the News, and writ to *Vienna*, to prevent any *Dispatches* that might come from thence, or from *Constantinople*. He has now fully convinced me of his Fidelity, which I so long suspected; and I dare trust him henceforward with the most important Concerns of my *Commission*. His Sagacity and Conduct in this Occurrence, is worthy of Acknowledgment and Reward; having dextrously blinded Cardinal *Mazarini*, who is an *Argus*; baffled his severest Scrutinies, and been highly instrumental in procuring me the Liberty I now again enjoy.

The *Arabian Proverb* says, *The Camel that travels often to Meccha, will return lame at last*. I had for a long Time essayed, to penetrate into the Drifts of this Cardinal, as well as those of his Predecessor *Richieu*, yet found nothing but Riddles. One might as soon trace *Aresthusa* in her Wandrings under Ground, or pursue a Man in the intricate Mazes of *Dædalus*, as discover the Intrigues of this *State-Serpent*. His Designs are a perfect *Labyrinth*. However, walking one Day in one of their *Churches*, I cast my Eye on a Stone in the Pavement, just before the *Image* of the *Virgin Mary*, which by the perpetual kneeling of many thousand Votaries, was worn away half a Cubit. The Sight of this made me conclude, That there is no Difficulty so

great, which by assiduous Industry, and constant Resolution, may not be overcome. Chear'd with this Thought, I determin'd with my self never to faint, or give over my most strenuous Endeavours, to unlock the Cabinet of this *Great Minister*, wherein I knew all the *Secrets of Europe* were laid up. I left no Stone unturn'd, to compass my Design; I haunted the *Court* daily, and follow'd the Cardinal like his Shadow. I insinuated with his Followers and Creatures, flatter'd the Soft and Ambitious, presented Gifts to the Covetous; was Merry and Frank with some, Reserv'd and Grave with others: In fine, I so aim'd to comport my self with every one, that I might win all. At length, knowing that there was a private *Agent* from *Prince Ragotski* come to this *Court*, my Zeal for the *Grand Signior* suggested to me, That if I could wind my self into this Man's Acquaintance, I should be able to unravel some *great Secret*, and do an acceptable Service to the *Ottoman Empire*.

Opportunities are seldom wanting to the Watchful and Diligent. I had Acquaintance enough at the *Court*. And appearing often in the Retinue of *Mazarini*; and the Cardinal sometimes singling me out, and discoursing with me, in the Presence of the *Transylvanian*, this Stranger took more than ordinary Notice of me: Which gave me occasion to address my self to him, in Hopes to accomplish my Purpose. But *Fate* had otherwise decreed. The *Agent* remembered my Face, and told me in the *Sclavonian* Tongue, that he had seen me in the *Grand Signior's Seraglio*. It is not hard for thee, Illustrious *Kaimacham*, to conceive the Disorder I was in at this Challenge. But resuming Courage, I replyed, *that it was possible he might have seen me there; for, I had formerly served a German Ambassador at the Ottoman Court, in Quality of Secretary*. He seem'd satisfied with my Answer, dissembling his farther Thoughts: But, as I after-

afterwards perceived, I owe my Confinement to this fatal Interview. No doubt, but he remark'd the particular Station I was in at the *Seraglio*, when he came thither to negotiate for *Prince Ragotski*, in *Sultan Amurath's* Time. For, before I went to Bed that Night, I was sent for to *Cardinal Mazarini*, and strictly examined about my Country, my Religion, my Business at *Paris*, and other Matters; and was sent away Prisoner to the *Bastile* (which was formerly a *Citadel*, erected to awe this Town, but not being found serviceable in that kind, is since made a Prison.) That which most puzzles me is, That I was not confronted Face to Face with this *Transilvanian*. My Confinement was very close, being denyed the Use of Pen, Ink and Paper, and the Access of any of my Friends. Indeed, I knew not what use to make of those Materials, nor durst I write to any Body, lest I should have brought them into the same Snare, and done my self a greater Disservice. All my Comfort was, That I had left no Writings in my Lodgings, which could discover the Affairs of my *Commission*. 'Tis true, when I was search'd, they found the *Alcoran* in my Pocket, which gave a mighty Jealousy to the *Cardinal*; but I excused it by saying, I kept that Book, that I might not forget my *Arabick*; in which the *Cardinal* knew I was well skill'd, having formerly seen a *Translation*, which I made out of that Language for *Cardinal Richlieu*. Besides, they found in my Chamber *Plutarch's Lives*, the *Annals* of *Tacitus*; *Livy's Roman History*; a *Philosophical Treatise* of *Averroes*, and a small *Treat* of *St. Augustine*, one of the *Christian Fathers*: Which made it appear, as reasonable to conclude me a *Pagan* or a *Christian*, for having their Books by me, as a *Turk* for having the *Alcoran*.

I still persisted, in asserting my self to be *Titus of Moldavia*, and that I was a *Christian* (*Heaven forgive the Perjury!*) I had a *Friar* sent to me;

who exhorted me to a Confession of my Sin, thinking this way to pump the *mighty Secret* from me. But, this turned to my Advantage; for, calling to Mind a Learned and Ingenuous *Friar*, with whom I had convers'd, and contracted some Friendship, I signified my Resolution to confess my self to him. This is a Privilege could not be denied me, it being lawful for every Man to chuse his own *Confessor*. The *Friar* was sent for: And, this being the only Time I was like to speak to any of my Friends without Witnesses, I improv'd the Advantage; and to make my *Confession* seem the more sincere, I accused my self of what I ne'er was guilty of, telling him with a well counterfeited Sorrow, That the true Reason of abandoning *Moldavia*, was because I had murdered a near Kinsman there. My *Confession* ended, and *Absolution* granted, the *Friar* embraced me, and told me, That he would do me all the Service he could, in order to my Release. I expressed my Gratitude in the best Terms I could, and begged of him to visit me often, since he was the only Person would be allowed to do me that kind Office. I will not detain thee longer, Sage *Bassa*, in Expectation of the Issue.

This honest *Friar* was as good as his Word. He was admitted to see me almost daily without Suspicion. I trusted him with *Eliachim's* Acquaintance; which render'd him very serviceable; for he often brought me Money from the *Jew*, when he knew not how otherwise to convey it to me. In a word, between them both, they so wrought on the *Cardinal*, that after Six *Moons* Imprisonment I was releas'd, and am now in more Credit than before.

The Great God grant, that the Malice of the *Infidels* may always turn to the Advantage of the *True Believers*; and that from their jealousies, Occasions may arise to promote the Interest of the *Ottoman Empire*.

Paris, 24th of the 7th Moon,
of the Year 1645.

L E T T E R

LETTER XXXV.

To the Venerable Musti.

AT length I am releas'd from a tedious Imprisonment, the Occasion of which the *Kaimacham* will acquaint thee with. Had this happened in *Spain*, my Usage had been much worse. And for this Reason, I esteem *France* the noblest and freest Kingdom within the *Pale* of the *Latin Church*; that it never would submit to the Tyranny of the *Inquisition*: Which is a kind of *Ecclesiastical Divan*, or *High-Court of Judicature*, where Crimes against the *Church* and *State* are tried. It was first erected at the Instance of one *Dominick*, who for this meritorious Project, was afterwards canonized a *Saint*. The original Design of it was, to extirpate the *Moors* and *Jews* out of *Spain* and *Portugal*. But now 'tis made a Trap for all Strangers, and especially those they call *Hereticks*. Whosoever falls into it, is commonly sherd of his Estate, and not seldom chous'd out of his Life. For, the first Thing the *Holy Fathers Inquisitors* do, is to make a zealous and devout Inspection into the Possessions of the Prisoner. If they find him Rich, that is sufficient to make him Criminal; and the good Fathers will take a pious Care to dispose of his Wealth. They have their Spies in all Companies, who inform them of Mens Words and Actions. These Hounds are always upon the Scent; and will smell a *Heretick* out if he breaths within the Purlieu of their Hunt. A Man dares not say his Soul is his own in these Countries; nor claim the Privilege to exercise his Reason. The Inhabitants live in a most abject Slavery to the Priesthood, and Travellers must drag the Chain, bridle their Tongues, and curb their Actions for their own Security. But in *France* the *Inquisition* is abhor'd,

horr'd, und an immortal Averſion conceived againſt the Tyranny, and cruel Practices of the *Spaniards*. The People are of more generous Tempers, the Laws not ſo rigorous, and yet they come far ſhort of the Juſtice of the *Ottoman Empire*. Though my Confinement was tedious, yet 'twas tolerable; and, if I could not be happy in a Priſon, ſo neither was I properly miſerable.

When Evil ſurprizes us, we commonly affright our ſelves, by beholding it in its groſs Bulk; our ſcattered Spirits are aſtoniſhed at an infinite Bugbear. Whereas, if we take a more particular Survey of the dreadful Object, anatomize and view it Piece by Piece, we find, that the greateſt Part of what ſo diſmayed us, had no other Exiſtence than in our own Imagination. Thus when I was firſt ſeized by Cardinal *Mazarini's* Order, I preſaged to my ſelf no leſs than inſufferable Tortures, an ignominious Death, and (which affected me with the moſt ſenſible Grief) the Diſcovery of my *Commiſſion*, and the Affairs of the *Sublime Port*. When I firſt enter'd the Priſon, I bid adieu to all Joy and Comfort in this *Life*, and thought of nothing but preparing my ſelf for the *other World*, where I hoped to be renewed again to immenſe Pleaſures, the Delights of *Paradiſe*, as a Reward of my Sufferings for that *Law*, which was brought down from *Heaven* by the *Angel Gabriel*.

Theſe were my firſt Thoughts in Priſon; but when Sleep had compoſed my Spirits, and Time had render'd me more familiar with the Place of my Reſtraint, I began to think it was not impoſſible to live, and even to regain my Liberty. However, I reſolved to alleviate the Grief of my Reſtraint, by contracting my Deſires within a narrower Compaſs, and circumscribing my Wiſhes within thoſe Walls which confined my Body. I framed to my ſelf Felicities, out of the Contemplation of my Miſery, and by conſidering what I enjoyed, I pacified.

fied my Discontent for what I wanted. I was not so close shut, but that I could at Pleasure let in fresh Air, and take a Prospect of the City and adjacent Fields at my Window. This made me relish my Prison with some Degree of Content. The Want which most afflicted me, was, that of Fountain Water; which I durst not so much as ask for, in such Quantities as are requisite to the Cleanness of a *Mussulman*, lest I should have confirmed them in the Suspicion which was the Occasion of my Imprisonment. For, I was sure, my Actions would be narrowly observed.

The same Caution made me not refuse to eat on Swine's Flesh, and drink freely of Wine, when once invited to the *Governor's Table*. 'Tis true, I had great Scruples and Fears upon me. But, I comforted my self with those Passages in the *Alcoran*, which seem to indulge us this Liberty in Case of Necessity, by assuring us, That God is the *Merciful* of the *Merciful*, and that he requires not unreasonable Performances of his Creatures. Otherwise, I should have thought every Morsel I swallow'd of that execrable Meat would have choked me, and every Draught of Wine have been my Poison. Tell me, *Great Oracle of Truth*, whether in this I have not sinned? I think my self not innocent, till thou hast pronounced me so. However, this Frankness in Eating and Drinking with the *Christians*, without the least Reserve or Niceness, contributed something to their better Opinion of me. Men are generally so wedded to their own Customs, that he looks like a Monster, who thwarts them, and does not comply with the present Mode. And the *French* have a Proverb, That when a Man is at Rome, he must live like the Romans.

I believe I was invited to this Collation in order to a Discovery; and had I refused to eat and drink what was before me, it had, no doubt, been a convincing Argument to these *Infidels*, that I was a *Mussulman*. I

274 LETTERS *Writ by* Vol. II.

If I have sinned in this Point, I humbly crave thy *Absolution* and *Prayers*; but, if I have done well, inform me, that so I may have *Peace of Conscience*.

Paris, 24th of the 7th Moon,
of the Year 1645.

LETTER XXXVI.

To Mehmet, an Eunuch Page in the Seraglio.

THOU hast long ago heard of my Imprisonment at *Paris*, let not the News of my Release be unwelcome to thee. If thou didst then sympathize with my Sufferings, now take a share in my Joy. I believe thou hast Friendship enough to do both; and, I am willing thou shouldst divide the One with me as well as the Other.

I will not therefore make thee melancholy with a Rehearsal of my Fears and Apprehensions, my Wants, and Discontents, with other doleful Circumstances of a Prison. I am now at Liberty, let Sadneſs vanish. Yet I have not so forgot my late Grief, as to be now excessive in my Joy; since I am liable to the same or a worse Disaster again. It is never good to be secure, while we are ignorant what's the next Potion that *Fate* is tempering for us. Moderation keeps a Man upon his Guard; and, if any Stroke of Misfortune be aim'd at him, he is aware of the Blow, and so can either dextrously ward it off, or at least take honourable Quarter: Whereas he that suffers himself to be dissolv'd, and his Mind unbent with Prosperity, is taken Captive by Evil, without being able to make any easie Conditions for himself. I love to have my Eyes open, and to look round, the whole *Horizon* of Contingencies: I
watch

watch for the very Possibilities of Misfortune; that so I may not be catch'd napping by a Calamity, but be always in a State to fence, or make Composition.

I will now tell thee with more Freedom than I did the *Musti*, what happened to me during my Imprisonment. The Governor of the Citadel where I was confin'd, invited me one Day to a Banquet: I need not give thee an Inventory of the various Dishes, with which his Table was furnished: Our Entertainment was generous, he regal'd me beyond the Expectation of a Prisoner; and had there not been a Design in it, I should have admired the Bounty of this *Infidel*. But his Treat was a Snare, and contrived for a Test of my Religion, Whether I was a *Disciple* of *Mahomet* or *Jesus*? Thou knowest the *Christians* eat Swine's Flesh, and drink Wine, which the *Mussulmans* have in Abomination. We had Plenty of both at this Feast, and I durst not be squeamish at either. I tell thee, though I eat of the one with little Pleasure, yet I drank of the other without any Disgust. These *Nazarenes* imitate the ancient *Gracians* at their Banquets, in drinking of *Healths* to such as they most esteem. The Governor plied me with Glasses, and I quaffed liberally. Policy and Self-Preservation taught me to begin the Debauch; and, the Charms of that tempting Liquor would not suffer me to shrink to the End. The Wines of *France* are very delicate, and we had choice of the best. The Pleasure I enjoyed at this Banquet, had almost reconciled me to the *Disciples* of *Hali*; and, I could have wish'd, our *Prophet* had been in a better Humour, when he forbid us the Juice of the Grape. He promises us Rivers of Wine in *Paradise*, and, while I was in my Cups, I thought he might connive at us, for taking a Glas or two sometimes on Earth. If thou hast not yet tasted this enchanting Liquor, I wish thee to abstain as long as thou livest;

liveſt; for otherwiſe thou wilt find it very difficult to overcome the Deſires of it, or to live without it. For my part, I greedily longed for it before ever I taſted it, becauſe it was forbid: And now I have often had my Fill of it, my Appetite is increaſed. The more I drink, the greater is my Thirſt after it, which is never like to be quenched, till I ſhall drink at the Original Fountains of Wine, in *Paradiſu*.

I do not think it ſo great a Sin as our *Docters* would make us believe; ſince the *Divine Lawgiver* preſcribes Abſtinence from Wine, rather as a Counſel, than a Command. If thou art of another Opinion, I cenſure thee not. The late *Sultan Amurat* was of my Mind; and many *Grandees* at the *Port* count it no *Herieſie*. All the Danger lies in the Exceſs. I am no Advocate for Drunkards.

Let theſe Things be ſpoken like Words in a Dream, which cannot be remember'd again. Thou haſt Prudence enough to take Care, that this Letter fall not into the Hands of ſuch as ſhall diſpoſe of it in the Wall of the *Hazard*. It is evident that I love thee, in that I thus frankly diſcloſe ſuch Paſſages as I would not have others be privy to.

After all, I declare I ſhould eſteem my ſelf much more happy, might I exchange *Paris* for *Conſtantinople*, and the moſt delicious Wines of *Europe* for the wholeſome *Sberbets* of *Aſia*.

May *Heaven* fulfil my Deſire, to ſee thee once again, with the reſt of my Friends at the *Seraglio*. Continue thy Affection to *Mahmet*, who loves his Friends without Hypocriſy. Adieu.

Paris, 24th of the 7th Moon,
of the Year 1645.

According to the Chriſtian Style.

The End of the Second Volume.